

# AMSTERDAM CHRONICLE

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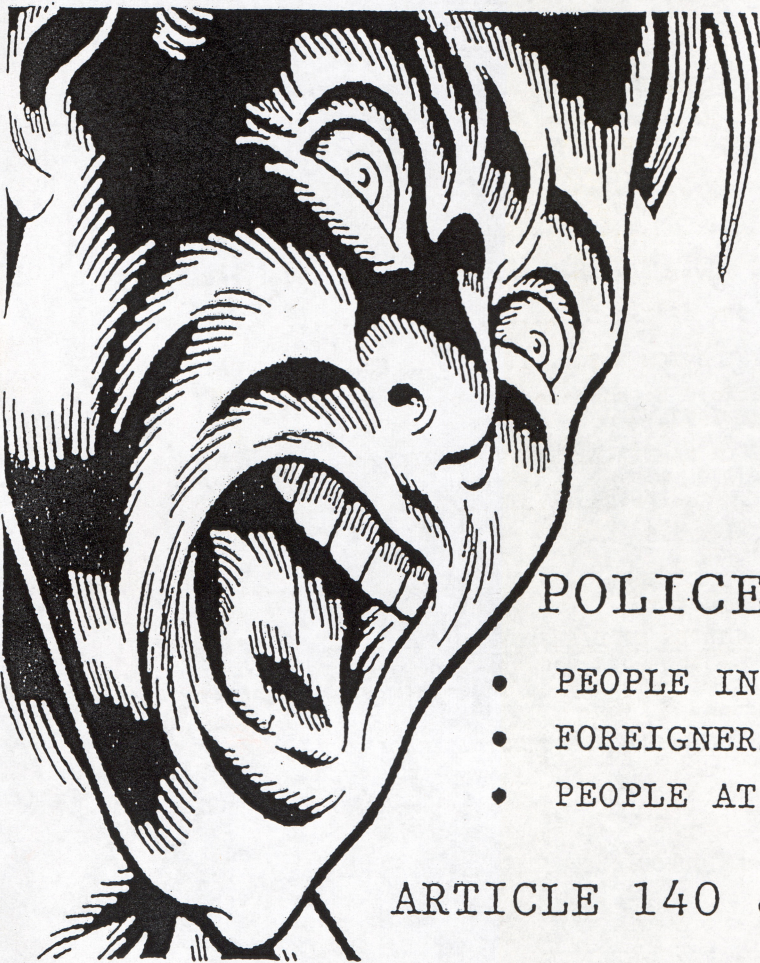
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The Amsterdam Chronicle makes available ideas not on offer in other publication. The history of ideas reveals the diet of illusion we all consume. The Amsterdam Chronicle is a survivor's guide that examines the totems and taboos of our time



POLICE SPY ON:

- PEOPLE IN COFFEESHOPS
- FOREIGNERS
- PEOPLE AT HOME

ARTICLE 140 & YOU!!!

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# FASCISM & THE FOUR FREEDOMS

In 1941, FDR threw America's hat into the ring of war, committing the U.S.A. to the fight against Fascism in Europe. FDR vowed that the U.S. and its Allies - Great Britain and the U.S.S.R., would uphold the Four Freedoms: Freedom of Speech, Freedom of Worship, Freedom from Want, and Freedom from Fear.

What did this fight against fascism - the chapter in history known as World War II (WWII) - cost the U.S.A.? Was fascism defeated in Europe? Were the Four Freedoms secured for time immemorial?

WWII was the greatest mobilization of resources undertaken by the U.S.A. 18 million people served in the armed forces, of which, 10 million served overseas. American casualties in WWII were over one million (the Vietnam War cost 58,000 Americans their lives). Outside of Arlington Cemetery in Virginia, U.S.A., the largest cemetery for the U.S. armed forces is in Luxembourg.

War production accounted for more than one-third of the nation's GNP in the years of WWII, 1941-1945. National debt rose to \$259 million in 1945, compared to \$49 million in 1941. Federal spending in WWII totaled over \$320 billion, compared to \$32 billion spent in WWI, or the \$500 billion spent in the Vietnam War over a ten year period.

Though the Führer and Il Dulce are long dead, fascism remains as alive as those yesteryears relegated to the annals of history. Fascism transcends Death itself; it will have its agents in each new generation as long as ethnocentrism is the driving force within a society.

Fascism is a state of mind, externalized in a way of life; it is the essence of "Eenheid" (one-mind) preserving the cultural identity of a society. As the cornerstone of a people's identity, "Eenheid" preserves the master ideas, which reflect the ego-image of a society. Norms, mores, and traditions are the manifestations of "Eenheid" as exercised by a society's institutions (i.e. family, school, industry, government).

The word, 'fascism', originates from 'fasce', the Latin word (circa 1598) for the calling card used by ancient Roman magistrates. A 'fasce' was a bundle of rods, including an ax with its blade protruding, used as a badge of authority announcing an ancient Roman magistrate's entrance. In addition to the word, fascism, the ancient Romans passed on to Western civilization its 'eenheid'; what's passing as jurisprudence in Western civilization has its genealogy in Roman law.

"Count your triumph as a funeral" (Lao-Tse) because in WWII the only victor was Big Business. Corporate profits skyrocketed from \$6.4 billion in 1940 to \$10.8 billion in 1944. Such a performance prompted Charles E. Wilson, president of General Electric, to suggest a continuing alliance between business and the military for a "permanent war economy". Thus, the die was cast on the fate of millions of people and the generations to come, worldwide.





## POLICE SPY ON COFFEESHOPS:

### ARTICLE 140 & YOU!

"Voorlichting" is a Dutch word every "buitenlander", outsider, needs to know because a voorlichting centrum is where you go to get information. In a recent visit to the Stadhuis, Amsterdam's City Hall at Waterlooplein, your reporters went to the voorlichting centrum and found a "feature service" (a.k.a. press release) from the city of Amsterdam on its "pragmatic" drug policy. The press release, coordinated with "Facts and Figures" from the police department of Amsterdam-Amstelland, is reprinted for your review on pages 9 through 12.

In this public relations exercise, covert police action is presented as a "pragmatic" drug policy. "Pragmatic" is but a word in the service of Dutch public relations; however, there is no substance in the social reality that would suggest the Dutch are pragmatic about marijuana. Targeting coffeeshops and their clientele, a minority of the citizenry who are marijuana consumers (under 10% of the population), for official surveillance is fascism. There is hardly anything "pragmatic" in the forced imposition of institutional labels to dehumanize a minority of people; take away the fancy dressing and the self-praise of Dutch society, it is fascism, a wolf dressed in the guise of a liberal democracy.

Racism and classism are underscored as "Facts and Figures" by the Dutch authorities. "Potential high risk groups" identified by the police are, primarily, young adults who are of Antillian or Moroccan descent, as well as, young adults who are homeless (i.e. squatters or "kraken", in Dutch). According to Big Brother, the forementioned groups of people "occupy a more marginal position (in society)" and are predisposed to "criminal tendencies or actual criminal conduct". This is a case of the pot calling the kettle black; in other words, the Dutch authorities are projecting their own criminality onto its victims.

The War on Drugs is largely a pseudo-event to generate mass hysteria and Dutch society is no less immune to the manipulation of their hearts and minds. The Tweede Kamer, the Dutch Parliament, conducted an investigation on drug trafficking in 1995, which concluded the Dutch police are major league drug traffickers, supplementing handsome incomes and pensions with untaxable revenue from "moonlighting" (American idiom for a second job). As armed keepers of the public trust, the police have an edge on the "increasing number of organized gangs and their economic strength," which the Dutch authorities view as, "a threat to democracy."<sup>1</sup>

"Organized gangs" are less of a threat to democracy, as the Dutch authorities assert, than the "organized gangs" of the "Power Elite", the Important Men (and Women) of Affairs from the spheres of Finance and Industry, the State and the Military.<sup>2</sup> Moreover, the state-

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<sup>1</sup> The Sunday Times, reprinted in The Weekend Australian, April 13-14, 1996, page 23.

<sup>2</sup> C. Wright Mills, The Power Elite, Oxford University Press, 1956.



authorized "organized gangs" have far more "power"\* in adversely effecting the lives of the citizenry in a Welfare State than the "organized gangs" outside of the status quo. Emile Durkheim noted:

Even where the criminal act is harmful to society, the degree of damage it causes is far from being regularly in proportion to the intensity of repression it incurs...

...we may state that an act is criminal when it offends the strong, well-defined states of the collective consciousness...

In other words, we should not say that an act which offends the common consciousness because it is criminal, but that it is criminal because it offends that consciousness...<sup>3</sup>

Dutch society was more candid and unreserved when they went for the title of world-class drug traffickers in the 17th century. In those heady days when the Dutch rode the high seas, profits made in the trafficking of hard drugs, tobacco and gin (a.k.a. jenever), alongside with slaves, filled the coffers of Dutch society with immense wealth. The Golden Age was made possible by "organized gangs" known as the Dutch East India Company and the Dutch West India Company that plundered the wealth of people and their lands; these "organized gangs" were given the blessing by the state, "...a polity made up of nearly autonomous city-states, each with its own mercantile oligarchy..."<sup>4</sup> to act with impunity towards the victims of their crimes. Colonization, according to Jean Paul Sartre, is genocide.

Ethnocentrism remains a driving force in post-modern Dutch society. The presumption of cultural superiority, rationalized the immorality of colonization in the 17th century. Inferiority was projected onto people of colonized lands. Although ethnocentrism rests on a false dichotomy of superior-inferior, ethnocentricity is rationalized to defend an ego-image; racism is transformed to "tolerance" of the other.

From top to bottom of the social hierarchy, from Fritz Bolkestein\*\* to the proverbial "man on the street", ethnocentrism is deepseated in their "selective perceptions"(5) of foreigners. At the height of mass hysteria, such selective perceptions have led to "crimes against humanity" throughout history.

The "Vreemdelingen Politie" - the Dutch Alien Police - is a reflection of Dutch ethnocentricity. Reprinted on page 8 is a statement from the Vreemdelingen Politie, which was sent to all aliens registered as residents in the Netherlands. It "...is convinced that consistent surveillance contributes to a convincing immigration policy and the social integration of immigrants..."

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\* 'Power,' as the term...used in the social science, has to do with...decisions men (and women) make about the arrangements under which they live, and about the events which make up the history of their period. Events that are beyond human decision do happen; social arrangements do change without explicit



"Organized crime" has become the focus of the zeitgeist; the threat to Dutch society is viewed as an external cause. To protect the Dutch way of life from "organized crime", surveillance becomes policy.

Mr. C. Fijnaut, the Netherlands's leading law enforcement expert, stated the way to fight organized crime is having the police eavesdrop on people in their homes. Currently a professor at the University of Rotterdam and a consultant to the Dutch government and Belgian government, Mr. Fijnaut's report on organized crime, "Grip on Crime", concludes "...the government creates a refuge for criminals" when the issue of individual privacy becomes an important question. (6)

To cite a case in point, Mr. Fijnaut who did a five-month stint as a visiting professor at New York University, uses the John Gotti case to illustrate the value of surveillance. According to Mr. Fijnaut, the success of the government's case against John Gotti, was a microphone placed in the kitchen of a hi-level member of the Gambino family, which gave the FBI something to make a case of.

However, organized crime and the Men of Important Affairs have long had a symbiotic relationship. As to not dirty their hands, the power elite relies on the services provided by organized crime (i.e. laundering money), but, most of all, organized crime gives the power elite a *raison d'être*.

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explicit decision. But in so far as such decisions are made (and in so far they could be but are not) the problem of who is involved in making them (or not making them) is the basic problem of power.

We cannot assume today that men <and women> in the last resort be governed by their own consent. Among the means of power that now prevail is the power to manage and manipulate the consent of men <and women>. That we do not know the limits of such power...does not remove the fact that much power today is successfully employed without the sanction of the reason or the conscience of the obedient.

C. Wright Mills, The Sociological Imagination, Oxford University Press, 1959, page 40.

<sup>3</sup> Emile Durkheim, The Division of Labor in Society, trans. by W.D. Halls (New York: The Free Press, 1984), pages 33-42.

<sup>4</sup> Eric R. Wolf, Europe and the People Without History (Berkeley: University of California, 1982), page 116.

\*\* Fritz Bolkestein stated "whoever turns against manufacture of consent resists any form of effective authority" in the NRC Handelsblad, October 11, 1988, in his comments on a lecture by Noam Chomsky in Leiden. The lecture is reprinted in chapter one of Professor Chomsky's book, Towards a New Cold War.

(5) David Krech and Richard S. Crutchfield, "Perceiving the World", The Process and Effects of Mass Communications, ed. by Wilbur Schramm and Donald F. Roberts (Chicago: University of Illinois Press, 1977), page 242.

(6) Michiel Kruijt, "Politie moet kunnen af luisteren in woningen," de Volkskrant, 31 Mei 1997, page 3.





During <the Nixon Administration> the underworld empire in the United States has prospered unrestricted by the federal government. From its base in the gigantic resources of heroin traffic <in partnership with the CIA>, gambling <Would Las Vegas be the empire it is today without "organized crime"? It takes imagination to generate revenue from what is otherwise arid desert.>, prostitution, "protection," and a host of other enterprises of violence against society, organized crime has moved like a bulldozer into the world of legal, "respectable" business.(7)

"The bedfellows politics makes are never strange; it only seems that way to those who have not watched the courtship," wrote Kirkpatrick Sale. Multi-billion dollar profits in the the illicit drug trade are too lucrative to be given up the by the government to fund its illegal operations and gather "intelligence" (an euphemism for policing), the kind of items hidden from a public audit. Although untaxed revenue, the multi-billions of dollars made from cocaine and heroin trafficking are pumped into the economy.

According to Donald Cressey, consultant to the presidential commission on violence, "The penetration of business and government by organized crime has been so complete that it is no longer possible to differentiate 'underworld' gangsters from 'upper world' businessmen and government officials."(8)

Nonetheless, in its need to maintain power and the facade of a democracy, the Power Elite identifies itself as a crusader against the scourge of organized crime. The forces of Good against the forces of Evil is the theme of law enforcement worldwide.

Restraining the police from eavesdropping on people in the privacy of their homes is "wrong" in the view of Mr. Fijnhaut. Though he focused on the success of the federal government in prosecuting John Gotti, Mr. Fijnhaut omitted to mention the use of surveillance by the American government to keep dissidence in check, at home and abroad. He noted the police in America and the Department of Justice make less use of "deep infiltration" by "undercover policemen <and presumably women, as well>" into a "criminal group".

In the manufactured War on Drugs, as in the Red Scare or the Inquisition or the "ethnic cleansing" of Europe by National Socialism in the 1940s, "probable cause", a presumption of wrong doing by the authorities, makes suspects of people who are differentiated by their drug of choice, race, class and culture. The perceived threat from "organized crime" is enough to establish "probable cause" in the minds of the authorities to police immigrants, the minority of the citizenry who use marijuana, coffeeshops and their

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(7) Jeff Gerth, "Nixon and the Miami Connection," ed. Steve Weissman, Big Brother and the Holding Company (Palo Alto: Ramparts Press, 1974), pages 274-275.

(8) Ibid, page 274

(9) R.D. Laing, Self and Others (New York: Pantheon Books, 1969), page 38.







# POLICE SPY DOCUMENTS regarding:

The document reproduced below was written by the Vreemdelingenpolitie (a.k.a. the Foreigner Police). This is the administrative arm of the Ministry of Justice, which approves or rejects immigrants who apply for residence permits. According to this document:

"The Foreigner Police Department is convinced a consistent surveillance contributes to...the social integration of immigrants who have a residence permit for the Netherlands."

Therefore, it is the opinion of the Police Department that those who are being spied upon will feel more comfortable and socially integrated into their new environment, knowing they are being spied upon. When the Bolshevik Communists in the former USSR, the Communist Chinese and the Nazi Germans spied on their people and those who visited their lands, it was reported as tyranny; yet, the Dutch are proud to spy on each other, as well as, foreigners.

## - SPYING ON FOREIGNERS.....

**POLITIE**

• Amsterdam-Amstelland  
• Dienst Vreemdelingenpolitie

ENG

Foreign Police department Amsterdam-Amstelland

For various reasons people from all over the world decide to leave their countries of birth and take up residence elsewhere. The diverse population of the region Amsterdam-Amstelland reflects this ongoing trend. However diverse their backgrounds, what all the people of this region have in common is their choice to make it is the role of the of the Foreign Police Department to provide a swift and expert assessment regarding the immigrant's chances of obtaining a residence permit.

The Foreign Police is motivated by the desire to get acquainted with it's customers and to do them justice at all times. The foreign Police Department is convinced that constant surveillance contributes to a convincing immigration policy and the social integration of immigrants who have a residence permit for the Netherlands.

On the following four pages we will see how the Police Department asserts its right to spy on Dutchmen in the 350 coffeeshops in Amsterdam. We shall see that police race and class prejudice is projected onto the clients of coffeeshops as angry discrimination.



# SPYING ON COFFEESHOPS... - 9 -

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## AMSTERDAM: FACTS AND FIGURES

### 12. Drugs

The Amsterdam drug policy is a pragmatic one. The capital has more than 720,000 residents, about 6,000 of whom use hard drugs. The policy is mainly focused on discouraging drug use and combating the drug trade. In addition, every effort is made to restrict the risks run by addicts and the problems they confront the rest of society with. In the Amsterdam policy on drugs, a distinction is drawn between hard and soft drugs.

About 1,500 of the 6,000 hard drug users are of Dutch descent, and about 1,500 are from Surinam, the Netherlands Antilles and Morocco; about 3,000 are from other countries in Europe, mainly Germany, Italy and Great Britain. The average age of the addicts rose from 26.8 in 1981 to 36.2 in 1995. In the same period, the percentage of drug addicts under the age of 22 fell from 14.4 to 1.6%.

#### Policy of Discouragement

With respect to drug use, Amsterdam adheres to a policy of discouragement. Active efforts are made to combat the drug trade. The regional Amsterdam-Amstelland police combat drug-related problems from their decentralized units, the district teams, where the police operating basis is situated, and through the Central Investigation Division. The discouragement policy is also implemented by way of an intensive information programme on the effects and risks of drug use. The policy of discouragement means the police adopt an active and intensive approach to addicts who commit crimes. In recent years, there has been a sharp rise in the number of policemen assigned to combat drug-related crime. The attitude of the Amsterdam authorities to drug addicts from abroad without legal status has been part of the discouragement policy. They do not have access to the assistance programmes Amsterdam has set up for its own drug addicts and only receive help in crisis situations. They are actively helped to return to their country of origin.

#### Hard Drugs and Soft Drugs

The Dutch drug policy differs in a number of ways from the policies of other countries. One of these differences is the distinction between how hard and soft drugs are dealt with. Ever since 1978, this distinction has been stipulated by law: the possession of hard drugs is a felony and the possession of a small quantity of soft drugs is a misdemeanour. A "small quantity" of soft drugs means a maximum of thirty grams. Amsterdam has approximately 350 coffee shops, among which some 100 bars, where soft drugs are sold. This trade in soft drugs is tolerated under the following conditions: no trade in hard drugs, no sales to people under the age of 18, no advertising, and no transactions above five grams and only for the customer's own use. If a selling stock of more than 500 grams of soft drugs is present in a coffee shop or another trading location, or if hard drugs are sold, or there are disturbances of the peace, the police will immediately have the premises closed down. There is extremely intensive surveillance in this connection.



As a result of this policy, a division has developed between the soft and the hard drug trade. The soft drug trade in coffee shops has been "decriminalized," and so has the soft drug user. Studies have shown that very few users go from soft to hard drugs, and the number of users has remained virtually the same since 1976.

#### Assistance Programmes

A number of addiction aid programmes have been developed. The most widely known one is the methadone programme. At a mobile dispensary and a number of stationary ones and from some general practitioners, addicts receive a daily dose of methadone. Every day, the mobile dispensary drives to a number of fixed spots in the city. Providing addicts with methadone enables the Municipal Health Service to maintain regular contact with them. This makes it possible to provide addicts with useful information and, if they so wish, to offer them further help. This includes drug rehabilitation programmes and help with social problems. The methadone enables drug addicts to continue to function within society in a more or less normal fashion.

The shared use of needles by various addicts promotes the spread of AIDS and hepatitis B. In order to limit their spread, there are ten spots in Amsterdam where addicts can exchange used needles for new ones free of charge. In the recent past, about 750,000 needles were exchanged this way every year. The needle exchanges were set up on the request of organizations promoting the interests of drug users. Research has shown that it has not led to any increase in this form of drug use. In Amsterdam, only 30% of the addicts take drugs intravenously. Most of them prefer "the Chinese way," i.e. sniffing heroin vapours.

#### Street Junkie Project

Amsterdam has about a thousand drug addicts who are a nuisance and disturb the peace. In general they are homeless, have no legal source of income, and mainly live in the city centre. Many of them see to their daily needs by stealing and plague the whole neighbourhood in any number of ways. In an effort to alleviate this problem, the "street junkie project" was set up. Criminal drug users who are brought before a court four or more times within a short period of time are given a choice. They can either serve the entire sentence for all the crimes they have committed or sign up for a drug rehabilitation programme, which they then have to complete. The project was set up in close conjunction with the national authorities and was launched at the beginning of 1989. By early 1990, the project was totally operational and extra cells and beds at a substance rehabilitation clinic (Jellinek) were reserved for it.

#### Foreign Addicts

The number of foreign hard drug addicts in Amsterdam fluctuates between 2,000 and 3,000. In the past few years, the Dutch authorities and various addiction aid agencies have established contact with the countries in the vicinity of the Netherlands. The aim is to develop programmes to enable foreign drug addicts to return to their own countries and get the help they need there. The agreements made in this connection pertain to drug users who have not committed any crime in the Netherlands. If they have, they are deported. The transfer of deported drug addicts takes place in close cooperation with the authorities of other European countries. As a result of these measures and the discouragement policy in Amsterdam, the Dutch capital is no longer a Mecca for the drug users of Europe. This news is gradually spreading to foreign drug users.

#### Results

The Amsterdam drug policy has made it possible for addiction care agencies to establish contact with approximately 85% of all the drug addicts. The



number of drug addicts infected with AIDS or hepatitis B is much lower than in other European and North American cities. Compared with other large cities, Amsterdam drug addicts are not involved in much serious crime. There is a growing desire among them to stop using drugs. Over the past few years, there has been a decline in the number of addicts in Amsterdam. The reduction in the number of young addicts has been the most striking.

#### New Drug Policy Target Groups

Drug use is subject to constant change. New substances appear on the market and new groups of users start experimenting or becoming addicted. This process calls for a flexible policy approach. This has been evident in the history of the Amsterdam drug policy, where four stages can be distinguished: the Mosaic Model of the seventies, the Circuit Model of the early eighties, the Integration Model of the late eighties and the Target Group and Made-to-Measure Model of the nineties. Without going into these models in detail, it should be noted that they have been geared to the problems and needs of the users as well as of society at large in the periods in question. New policies can be developed on the basis of information about new potential high risk groups, which by definition precede the real problems. In terms of drug policy, this is a preventive rather than a curative approach.

In Amsterdam's present and future policy, four newly observed target groups are taken into account: youngsters of Moroccan and Antillean descent, homeless youngsters, and youngsters who frequent clubs and coffee shops. These four groups share the common characteristic that they have few or no ties with the present drug scene. These four groups also differ from each other. They can be roughly divided into two types.

Firstly, there are the experimenters. They are the youngsters - many of whom are still at school - who frequent clubs and coffee shops. They exhibit the following features:

- They are generally well integrated in society.
- They often use new and more or less soft drugs such as alcohol and hashish and some hard drugs such as XTC and cocaine.
- They do not exhibit any symptoms of addiction.
- They do not resort to stealing to get their drugs.
- They are generally young and single.

In summarizing, it can be said that some of these youngsters will undoubtedly have drug-related problems, but most of them, sadder and wiser, will go on to play a normal role in society.

The second type consists of the other three groups, which occupy a more marginal position. They exhibit the following features:

- They often use new and more or less soft drugs such as alcohol and hashish and some hard drugs such as XTC and cocaine.
- They are integrated into marginal scenes.
- They do not resort to stealing to get their drugs.
- They exhibit criminal tendencies or actual criminal conduct.
- They use drugs as the result of a criminal life style.
- They do not exhibit any symptoms of addiction.
- They combine a career as drug user with a career as member of a marginal group.
- Relatively large numbers of them are of foreign descent; some are legally and some illegally in the Netherlands.
- The more severe the problems of the marginal groups, the larger their number.

In the first place, a number of facts about these groups. In Amsterdam there are approximately 200,000 youngsters between the ages of 0 and 24. An



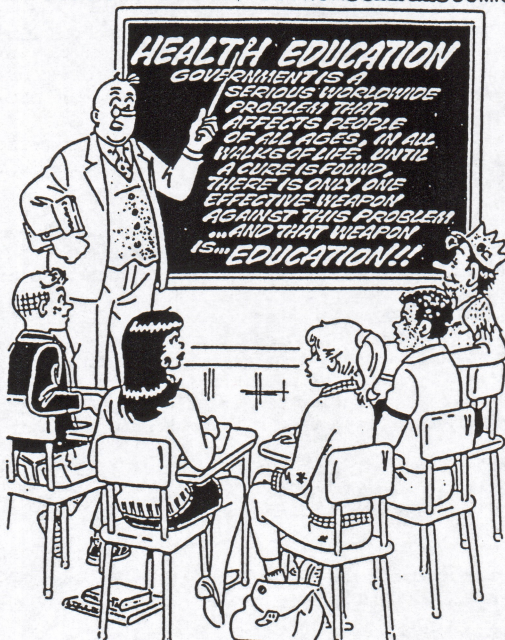
average of 35 to 40% of these youngsters are of foreign descent, and this is true of almost 50% of the ones under the age of 16. As regards the relevant groups in connection with drug use, in the 13 to 24 age category in Amsterdam there are about 1,700 youngsters of Antillean descent, 7,500 of Moroccan descent and about 1,500 homeless youngsters. Some of the youngsters of Antillean or Moroccan descent are counted double, since they are homeless as well. Of course not all these youngsters belong to the high risk group. Only an estimated 20 to 30% do. As was noted above, the policy focused on this potential high risk group is primarily a preventive one. There are two parts to it.

Firstly, Amsterdam addiction aid is organized with the aim of enlarging its flexibility and quality. The collaboration between addiction aid and youth care facilities plays a role in this connection. The Jellinek Centre is one of the agencies developing these joint projects. The agencies are now being adjusted to meet with present-day demands and to become more accessible for the new target groups referred to above.

Secondly, projects are being set up and carried out to prevent youngsters from falling behind in society. One example is the project "New Perspectives for Youngsters on Disadvantage." A central notion in this project's approach is that an education and a job are the most important factors in preventing problems and drug use. Youngsters who get into trouble with the police or the truant officer are given a choice. They can either go back to school or get a job. If they do not cooperate, then all the sanctions that are at hand are put into effect. The main idea behind all this is: Help whoever is willing but unable, punish whoever is able but unwilling. This is one of the ways the city is trying to prevent a new generation of drug users from emerging and to provide adequate help for youngsters who nonetheless do start using drugs.

September 1996

A PUBLIC SERVICE MESSAGE FROM **Anardie** COMICS





# POLICE RACISM

- 13 -

When I refer to racism in the police department, I am not saying 100% of Dutch policemen are racists. "Institutional racism" is a term which applies to a group generally. A majority or dominant numerical minority determines the culture of a group or institution. The institutionalized racism and classism of the police department is seen in their categorization of Amsterdammers by race and class in a public document (a.k.a. propaganda) which condemns races and nationalities other than Dutch. The homeless or low cost culture are also painted black.

Ah, but my Dutch bartender asks what is wrong with an analysis sliced and diced by categories and concepts? Isn't this what social scientists do all the time?

Group analysis is valuable whether it is done by a sociologist, social psychologist, economist, policeman or bartender. In the case of this reprinted police document about drugs, there is no analysis worthy of the name. What we have is a series of unsubstantiated assertions (a.k.a. personal projections), words and phrases hanging in a vacuum without definition or interpretation. It is a case of Hitler's Big Lie. If the lie is big enough, the people will swallow it. What is this Big Lie?

Again, let's listen to my Dutch bartender, "The police are telling the truth. Antillians and Morrocans do commit more crime. Why are the prisons predominantly packed with them?".

Here we got into a philosophical discussion of the nature of truth and illusion. Bartenders understand the illusions men live by and are better than philosophers when it comes to truth. The most earnest and open people I have known have been bartenders. They have been my confessors. Many of them I continue to know and visit regularly in various parts of the planet. They are always worth the effort.

No bartender gives it to you more directly than a Dutchman. However, all bartenders, policemen and social scientists are in harmony with their culture. Herbert Marcuse wrote books describing how all culture is propaganda. Professors Noam Chomsky and Edward Herman explain how propaganda is transmitted through the media in their 1989 book, Manufacturing Consent. In a follow-up book, Necessary Illusions, Professor Noam Chomsky quotes future prime minister Fritz Bokkestein in a footnote, "whoever turns against manufacture of consent resists any form of effective authority".

In such a worldwide web of illusion (27 corporations) it doesn't matter if your bartender is Dutch or Irish. Both have been propagandized worse than the Russians under Stalin or the Germans under Hitler - according to Chomsky and Herman in Manufacturing Consent.

Now that has been said let's return to my Dutch bartender's question. Are the Dutch police telling the truth in their portrayal of Antillians and Morrocans, and the homeless as being more prone to crime? Police statistics seek to prove this as the media of every land seeks



to give us the impression people of color commit crime more than white folk.

What would account for this supposed predisposition to crime? Has a criminality gene been discovered? Do Antillian and Morrocans possess this criminality gene in record numbers? Do Antillians and Morrocans commit crimes in the same amount in their cultures? If this supposed predisposition to crime is not genetic, then perhaps it is acquired in a Dutch culture that drives Antillians and Morrocans to crime in disproportionate numbers?

Are Antillians and Morrocans being repressed to strip away their identities and required to become Dutch? Is this process of identity disintegration and alienation the result of Dutch repression and Imperial Racism from its history as a nation of Warrior Traders?

Sure now, isn't this the process we are all put through by a modern media of propaganda? Our human natures are changed - our true identities hidden as we are taught to behave as interchangeable commodities.

In such a repressive Post Modern milieu some are singled out for oppression beyond the measure of most. The eminent social psychologist and Professor Emeritus at the City University of New York, Kenneth Clark claims class is a function of skin tone. Darker skinned folks are forced to the bottom of the ladder by racist customs and folkways.<sup>1</sup>

The process of identifying people of color as inferior criminals is a worldwide process that has been going on in Western culture for centuries. In America, black men have been intentionally placed in gulags (a.k.a. prisons) as part of a government plan to settle the revolutions in the cities of the 1960s.

You can write for information about this U.S. government plan to imprison black men unjustly as part of an overall plan to remove black people from the cities of America, by writing to:

Herman Badillo  
Treasurer/Comptroller  
City Hall  
New York, New York 10007  
U.S.A.

Herman Badillo is also a former Congressman. As a Puerto Rican man of color who became a powerful politician, he was able to become aware of the RAND Corporation's plan paid for by the generals in the Defense Department who saw black men as an internal revolutionary threat. We heard him step through America's racist plan to imprison blacks unfairly in disproportionate numbers at the Nuyorican Poets Cafe in New York City's East Village.

<sup>1</sup> In 1954, the U.S. Supreme Court heard the case of "Brown v. Board of Education of Topeka" which tested the constitutionality of the "separate but equal" doctrine - the maintenance of separate facilities for blacks and whites was constitutional as long as those facilities were equal. The Court's ruling came down against the doctrine and against segregation in education. The Court's decision was based on the equal protection clause of the Fourteenth Amendment, as well as, sociological evidence presented by Dr. Kenneth Clark, which concluded that segregation imposed a "feeling of inferiority" on black children.



When are we going to get back to our friend, the Dutch bartender who wants to know how all this stuff about America imprisoning blacks unjustly in unfair disproportionate numbers as part of a government plan pertains to Holland? Our man accuses me of digressing to distraction? Hegalians like to get to the point. Are the Dutch police telling the truth in their portrayal of Antillians and Moroccans as those to be singled out as disproportionately prone to crime? Do the statistics point to criminality or institutionalized racism by the police?

Are men of color being imprisoned in disproportionately high numbers? If so, what does it mean? Are people of color inherently prone to crime or is white racism acting to imprison black folks unjustly in disproportionate numbers?

If it is the latter and people of color are being imprisoned in Holland in unfairly or unjust disproportionate numbers, is it a written plan, as in America, or does Dutch propaganda not require a plan? Whether written down or not, we have the answer from Fritz Bolkestein. The man who believes propaganda is necessary to control us, won enough votes for the VVD in 1994 to become part of the ruling coalition. Bolkestein the Bully achieved power on the backs of those he bullied and attacked: foreigners and people of color.

We could feel the change as former acquaintances told us how they had to become xenophobic and racist to get along with those at work who were their colleagues. Rather than a plan, Dutch xenophobia and racism operates through cues given to the citizens by self-proclaimed Natural Leaders, such as Fritz Bolkestein. Men like Mr. "B" test the limits of bourgeois etiquette and conventionality. How racist can one become before it is an insult or even a faux pas? The VVD is dedicated to giving us all the answer.

In trying to answer the question: which came first- the chicken or the egg, we are faced with similar questions concerning Dutch culture. Which came first?

- The criminality of people of color- which in turn caused Dutch racism?

- OR -

- The racism and xenophobia of Dutch culture requires people of color to be imprisoned in unjust disproportionate numbers?

Are people of color languishing in Dutch prisons so that white Europeans can continue to enjoy the psychic benefit of superiority enjoyed by their Dutch forebears in the Golden Age of Warrior Trading (a.k.a. theft). It is ironic that Dutch wealth is derived from the theft of land (minerals) and labor (slavery) in former colonies and Imperial possessions. Perhaps Dutch culture is performing psycho-social mass "projection" by transferring their own theft and concomitant guilt onto those who have always born the burden.





## - 16 - POLICE DRUG PEDDLERS

In addition to imprisoning people of color unjustly in numbers disproportionate to the size of their group as a percentage of their population, police and government officials, such as the Central Intelligence Agency, in America work with drug financiers who arrange drug deals, bringing tons of crack cocaine to the streets of Los Angeles and cities throughout America according to articles in the Mecury News in San Jose, California. These stories have been confirmed in Newsweek, NBC-TV News and ABC-TV News on 29 September 1996.

Key aspects of the story were reported by the Miami Herald and the Associate Press in 1985. Three years later, U.S. Senator John Kerry's Senate Subcommittee blew the whistle again on U.S. complicity in cocaine trafficking. Yet, for more then a decade, mainstream media sought to dodge the story.

For those of us old enough to know, this is an old story. Many leaders of the black community (if not a majority) in 1960s America believed the U.S. government was involved in delivering heroin to black youth in the inner cities. In those days, the CIA was secretly and unlawfully financing another war in a foreign land while at the same time suppressing any revolutions at home with the most addictive narcotic this side of nicotine.

If American G-Men will work with drug traffickers to supply drugs to disadvantaged youth of color, what is to stop us from assuming Dutch G-Men do the same? In fact, one need not assume or conjecture because Dutch honesty is direct and very real. Didn't the Tweede Kamer, the Dutch parliament, conclude in a long report after a long investigation that it is the Dutch police who traffick in drugs? Didn't the Tweede Kämer decide to do nothing as a solution? While American G-Men merely help to facilitate drug trafficking, in Holland the Dutch police are the traffickers who import heroin, cocaine and marijuana into Holland to be served to Dutch youth.

It is well beyond ironic that these mass merchants of murder seek to categorize a small segment of their market as potential criminals unadjusted to mainstream scenes. For a police department engaged in crime and genocide to be painting anyone black is so absurd as to be amusing. The pot is calling the kettle black.

Apparently, Secret Service G-Men in many lands distribute drugs for much the same reasons:

- To fund their secret illegal operations
- To dominate the citizens at home by making drugs available.





## POLICE SPY ON COFFEESHOPS: (Continued from page 7)



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clientele, Amsterdammers and tourists (at the height of the season, the coffeeshop circuit attracts the drug police from other nations, who pose as "drug tourists". It then becomes a post-Modern update of the Keystone cops; Dutch cops spying on American, English, French, Asian tourists because they appear to be tourists, while in actuality, they are cops collecting the dope on the Dutch connection in the worldwide trade of drugs).

Historical amnesia has lulled post-Modern society into a false sense of security. Drawn into the "social phantasy system"(9) which validates the "reality" of the "War on Drugs", reinforcing the "Us-them" dichotomy, a rewrite of a theme dating back to the Christian Crusades, men and women occupy "...false position(s) (doubly false in that one does not see it as false)..."(10)

The quality of reality experienced inside the nexus of phantasy may be enchanting...

...But to a number of people the phantasy system of the nexus is a lousy hell, not an enchanting spell...(11)

The "War on Drugs" is a war on people, from all walks in life, in nations throughout the world; it is a pseudo-solution to the "Crisis of Democracy" identified by the Trilateral Commission in 1975.

The Trilateral Commission study urged more "moderation of democracy" as a deterrent to the "crisis of democracy" faced by the Power Elites of the U.S., Europe and Japan in the 1960s.

This general "crisis of democracy,"...resulted from the efforts of previously marginalized sectors of the population to organize and press their demands, thereby creating an overload that prevents the democratic process from functioning properly.(12)

Counterintelligence programs (COINTELPRO) are part and parcel of any state in any land, including the Netherlands. The "War on Drugs" stigmatizes and criminalizes the citizenry; it subtly coerces people to stay in line.

Anti-communism - the time honored rationale for political police work - has been augmented by "counter terrorism" and "the war on drugs," pretexts that better resonate with current popular fears.(13)

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(10) R.D. Laing, Self and Others (New York: Pantheon Books, 1969), page 38.

(11) Ibid, page 42.

(12) Noam Chomsky, Necessary Illusions: Thought Control in Democratic Societies (London: Pluto Press, 1989), pages 2-3.

The Trilateral Commission is one of several "think tanks" serving the interests of the Power Elite; according to Professor Chomsky, these "thinkers" reflect the "perceptions and values of liberal elites from the United States, Europe and Japan..."

The Crisis of Democracy: Report on the Governability of Democracies to the Trilateral Commission by M.P. Crozier, Samuel Huntington and J. Watanuki was published by New York University Press in 1975, should our readers want to review the work of these consultants to power.



Please turn to page 19.



# Inbreuk op privacy is volgens misdaadwetenschapper Fijnaut geen argument tegen gebruik methode 'Politie moet kunnen af luisteren in woningen'

Van onze verslaggever  
Michael Kreff

ROTTERDAM

De politie moet bij het bestrijden van de zware misdaad kunnen af luisteren in woningen. Het is onjuist dat de politie dat nu om privacyredenen niet mag doen. In de Verenigde Staten, waar de bescherming van de persoonlijke levenssfeer een belangrijke kwestie is, mag de politie al sinds 1968 af luisterapparatuur plaatsen in woningen.

Dat schijnt de voornaamste misdaadwetenschapper C. Fijnaut in de bundel *Greep op de misdaad*, die vrijdag is aangeboden aan de Bossche procureur-generaal R. Gonsalves. Gonsalves, die met pensioen gaat, was binnen het college van procureur-generaal verantwoordelijk voor de bestrijding van de georganiseerde criminaliteit.

Volgens Fijnaut moet af luisteren in woningen tot het 'standaardrepertoire' van de recherche behoren, zij het dat het opsporingsmiddel maar selectief mag worden ingezet. Het argument dat met het gebruik ervan de privacy van verdachten te veel wordt geschonden, is volgens hem niet valide. Met het stelselmatig observeren van verdachten - wat volgens de wet wel mag en op grote schaal gebeurt - wordt een veel gro-



Misdaadwetenschapper C. Fijnaut.

FOTO DANIEL KONING - DE VOLKSHART

tere inbreuk gemaakt op de persoonlijke levenssfeer.

Fijnaut: 'Ik zie daarenboven niet het verschil tussen het af luisteren van een gesprek in een woning en het af luisteren van een conversatie in een lokaal, wat wel mag. Bovendien creëert de overheid nu een vrijplaats. Criminelen weten dat ze in een woning nooit worden afgeluisterd.'

Volgens de misdaadwetenschapper heeft minister Sorgdrager van Justitie na de 'katalyserende IKT-

die hij de afgelopen vijf maanden in de Verenigde Staten heeft opgedaan. Fijnaut was *visiting professor* aan de New York University en voerde ter voorbereiding op een nog te verrichten studie gesprekken met sleutelfiguren bij de New Yorkse politie en federale opsporingsdiensten zoals de FBI. Fijnaut is hoogleraar criminologie aan de universiteiten van Rotterdam en Leuven, en maakte 'diverse rapportages voor het parlement in Nederland en België.

## 'De overheid creëert vrijplaats voor criminelen'

Amerikaanse opsporingsdiensten hebben een grote staat van dienst op het gebied van de bestrijding van de zware misdaad. Aan de vijf malities die al tientallen jaren actief zijn in New York, werden de laatste jaren grote klappen uitge- deeld. Volgens Fijnaut gebruikt de

Amerikaanse politie daarbij nog steeds het arsenaal aan mogelijkheden waarover zij al sinds de jaren zestig beschikt. Vooral de combinatie van het af luisteren in woningen en het sluiten van deals met criminele getuigen bleek effectief.

Fijnaut wijst daarbij onder meer op de spectaculaire veroordeling, enkele jaren geleden, van maffiabas John Gotti. Door middel van verborgen microfoon in de kenen van een hooggeplaatst maffialid kreeg de FBI inzicht in de structuur van de Gambino-familie, waarover Gotti de leiding had. Toen Justitie er bovendien in slaagde een deal te sluiten met de plaatsvervanger van Gotti, was er een overvloed aan bewijs tegen de maffialeider.

De Amerikaanse politie en justitie maken steeds minder gebruik van diepte-infiltratie, omdat die methode ernstige beperkingen met zich meebrengt. Bij diepte-infiltratie, die ook in Nederland wordt toegepast, wordt geprobeerd een undercover-politieman in een criminele groep te laten doordringen. Probleem is echter dat de politieke infiltrant op de hoogte kan raken van nog te plegen, ernstige strafbare feiten zoals een liquidatie. Het is onaanvaardbaar dat hij niet zou worden die te voorkomen, maar daarmee zou hij wel zijn dubbelrol verraden.



## POLICE SPY ON COFFEESHOPS: (Continued from page 17)



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"Red-baiting" has been updated to "drug-baiting"; yesterday's agent provocateurs in grass roots movements, left and right, is today an agent in the "War on Drugs", seeking to put men and women into compromising positions. The "War on Drugs" was tested on the communities of the inner cities in America during the late 1960s and '70s; it proved to be a means in containing the population by narcotizing the people with heroin and criminalizing those whose numbers en masse would otherwise be a threat to the democracy and freedom of the Power Elite in the Western world. This plan was first hatched as domestic policy by the RAND corporation to undermine the efficacy of grassroots movements, such as the Black Panther Party, which had chapters across the country.

Working from a 10 point socialist program for black self determination, it formed (legal) armed street patrols to deter KKK <Klu Klax Klan> and police brutality, gave out free food and health care, and fought against hard drugs. The BPP <Black Panther Party> was instrumental in forging a broad based "rainbow coalition" against U.S. intervention abroad and for community control of the police, schools and other key institutions at home. Its weekly newspaper, The Black Panther...<had> over 100,000 readers.(14)

Drugs came to be seen as a problem of black people living in the ghettos of America; the authorities destroyed any memory of the many citizens who were dedicated to a non-violent movement to secure their inalienable rights. A seamstress named Rosa Parks set the tone for the civil rights movement to come with her impromptu refusal to comply on 1 December 1955 in Montgomery Alabama when asked by the bus-driver to give her seat in the rear of the bus to a white passenger. Mrs. Parks was subsequently arrested and jailed for deciding at that moment, "never to move again".(15)

Her "no" to the authorities resounded throughout the country, reaching the ears of men and women who've been told, "If You're Black, Stay Back". Rosa Parks' "no" remains an example of dissent's value to effecting change within society. The chain of events that began with Mrs. Parks brought the Rev. Martin Luther King, Jr. to the attention of people throughout the nation and the world. He led a year-long boycott against the city's buses, during which he and his followers were arrested and jailed.

Shortly before his assassination, Rev. King called for an "Economic Bill of Rights" where every person has a right to a decent job or to an adequate income.(16)

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- (13) Ward Churchill and Jim Vander Wall, The COINTELPRO Papers: Documents from the FBI's Secret Wars against Domestic Dissent (Boston: South End Press, 1990), page xiii.
- (14) Ibid, pages xv-xvi.
- (15) Rebecca Brooks Gruver, An American History (Reading, MA: Addison-Wesley Publishing Group, 1976), page 931.
- (16) Michael Harrington, The Other America: Poverty in the U.S. (New York: Macmillan Publishing Company, 1981), page xxvii.



According to the World Drug Report from the UN international drug control program, the drug trade nets an estimated US\$400 billion, annually. The drug trade is so lucrative that G-Men have taken to it as a means of funding covert operations, to say nothing of supplementing their incomes and pensions.

Yet, the zeitgeist denies reality in favor of the "social phantasy", which depicts G-Men (the DEA and its global counterparts) as the white knights fighting the force of evil in the "War on Drugs". This phantasy spawns a social hierarchy and is manifested in psychological warfare upon those too impoverished to fight back and counter the psychic violence incurred through institutionalized labeling.

In a previous era, the same people portrayed as Public Enemy No. 1 in the "War on Drugs", were depicted as a threat to industry and the authority of governments. Socioeconomic issues have been depoliticized by the zeitgeist; poverty has been criminalized and stigmatized by the diagnostic name-calling which is part and parcel of a bureaucrat's trade.

Talk as they might about themselves as a "liberal" people, living in a "democracy", the Dutch, in fact, live in a totalitarian state which ignores their human dignity, as well as, those of foreigners. Surveillance by the Dutch Police is no less totalitarian than that practiced by the East German Stasi, the Russian KGB; yet, this hypocrisy is unrecognized. "...a derealization of what one falsely takes to be unreality"(17) would be construed as unacceptable talk in respectable social circles.

..."totalitarian" is not only a terroristic political coordination of society, but also a non terroristic economic-technical coordination which operates through the manipulation of needs by vested interests. It thus precludes the emergence of an effective opposition against the whole. Not only a specific form of government or party rule makes for totalitarianism, but also a specific system of production and distribution which may be compatible with a "pluralism" of parties, newspapers, "countervailing powers," etc.(18)

...The loss of the economic and political liberties which were the real achievement of the preceding two centuries may seem slight damage in a state capable of making the administered life secure and comfortable...(19)

...as long as this condition prevails, it reduces the use-value of freedom; there is no reason to insist on self determination if the administered life is the comfortable and even the "good" life. This is the rational and material ground for the unification of opposites, for one-dimensional political behaviour. On this ground, the transcending political forces within society are arrested, and qualitative change appears possible only as a change from without.(20)

The Grand Area strategy conceived by the power elite after World War II, included the containment of domestic social dissidence in Europe; the defense of the power elite's interest in Europe, is paid for by the American people, who contributed \$16,000 per capita from 1981 to 1995.

(17) R.D. Laing, page 38.

(18) Herbert Marcuse, One Dimensional Man (London: Sphere Books Ltd., 1968), page 20.

(19) Ibid, page 53.

(20) Ibid, page 53..



Post- World War II Europe enjoyed a "socialist legacy" which continues to be funded by Americans who have never known "...universal health care, free quality education from nursery to university, generous welfare and unemployment benefits and munificent support for the arts..."

The time is long overdue to make a fundamental re-examination of global security policies, which cost the U.S. an estimated \$200 billion annually. A realistic solution to this challenge <i.e. discontinue welfare subsidies to Europe totally and re-distribute the money to every man, woman and child in America> is crucial to the long-term security and prosperity of the U.S. and its allies.(21)

...Unless this problem is properly addressed, the government's predicament will continue to worsen and all private wealth will be put at risk.(22)

The Bismarckian socialism which Uncle Sam paid for to placate his European partners, will have to fend for itself and pay for its upkeep from its own coffers. The U.S. can no longer afford to pay for the maintenance of Europe. How will countries, such as the Netherlands, afford to keep up appearances as liberal democracies? Will the "social phantasy" of a "liberal democracy" be "derealized" in the realization that it is, in reality, a Welfare State policing its "clients"? What will happen if men and women see "the Emperor has no clothes on"?

There has been a rollback in the socioeconomic gains made in the period between the reconstruction of the European economic base after World War II and the 1970s. The tighten-up is on in Europe. There are an estimated 20 million people unemployed and an increasing number of people living at or below the poverty level. Will the "social phantasy" of a "classless society" give way to a recognition of the class-structured society dominating the essence of our lives? How to prevent the seeds of dissent from growing into a movement? It is the "have-nots" whom the Power Elite must control to maintain illusions.

...the working class will go on struggling against Fascism after the others have caved in...The intelligentsia are the people who squeal loudest against Fascism, and yet...They are far-sighted enough to see the odds against them, and moreover they can be bribed - for it is evident that the Nazis think it worthwhile to bribe intellectuals. With the working class it is the other way about. Too ignorant to see through the trick that is being played on them, they easily swallow the promises of Fascism, yet sooner or later they always take up the struggle again. They must do so, because in their own bodies they always discover that the promises of Fascism cannot be fulfilled. To win over the working class permanently, the Fascists would have to raise the general standard of living...The struggle of the working

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(21) Ernest J. Oppenheimer, "Limited Partner: the U.S. Must Stop Giving Allies a Free Ride on Defense," Barron's, 11 March 1996, page 59.

(22) Ibid.





# SPYS WANTED!

## Parttime in het volle leven

In Amsterdam kan veel, héél veel. Maar niet alles mag. Daarom is er politie. Die geeft u nu de kans om een parttime opleiding tot agent te volgen. Werken binnen de wijk-teams van de regio Amsterdam-Amstelland betekent vooral: omgaan met mensen. Op straat duidelijk aanwezig zijn om incidenten te voorkomen en op te lossen. Dat vraagt om inlevingsvermogen, flexibiliteit, tact en natuurlijk overzicht. Omdat de politie een afspiegeling van de bevolking wil zijn, zoeken we hiervoor allerlei mensen: vrouwen, mannen, allochtonen, autochtonen, homo- en heteroseksuelen. Wat telt is uw inzet in deze zinvolle, afwisselende, maar ook veelbelovende baan.

### Parttime opleiding met baangarantie

De deeltijdsopleiding tot agent duurt 26 maanden en begint op 2 maart 1998. Uniek is dat deze opleiding een deeltijdsopleiding is. Drie dagen per week gaat u naar het Politie Opleidingscentrum Noord-Holland in Amsterdam om de opleiding tot agent in deeltijd te volgen. Haakt u het diploma, dan kunt u gegarandeerd bij ons korps aan de slag als agent in deeltijd. U werkt dan minimaal drie dagen per week. Tijdens de opleiding ontvangt u salaris als u ouder bent dan 25 jaar. Bent u jonger, dan krijgt u maandgeld. Dus: staat u stevig in uw schoenen, bent u tussen de 17,5 en 45 jaar oud, heeft u een HAVO- of MBO-diploma, een overgangsbewijs naar VWO 6 of een MAVO-D diploma met drie jaar werkervaring, vraag dan met behulp van de coupon het informatiepakket met sollicitatieformulier aan of bel 0800-0097. Amsterdam heeft u nodig.

### Werken aan veiligheid

**Ja, Amsterdam-Amstelland.**  
Ik wil meer weten van de deeltijdsopleiding tot agent in

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NAAM: M/V

ADRES: \_\_\_\_\_

POSTCODE: \_\_\_\_\_

PLAATS: \_\_\_\_\_

LEEDTID: \_\_\_\_\_

DIPLOMA-OPLEIDING: \_\_\_\_\_

Stuur deze bon in een ongefantseerde envelop naar: Politie Amsterdam-Amstelland,  
Bureau Werving en Selectie, Anjvvoordnummer 2864, 1000 PA Amsterdam

GOA 15

Bij gelijke geschiktheid: voorkeuren uit de regio Amsterdam-Amstelland en de regio...



**POLITIE**  
Amsterdam-Amstelland



## POLICE SPY ON COFFEESHOPS: (Continued from page 21)



- 23 -

class is like the growth of a plant...it knows enough to keep pushing upwards towards the light, and it will do this in the face of endless discouragements. What are the workers struggling for? Simply for the decent life which they are...aware is technically possible. Their consciousness of this aim ebbs and flows.(23)

In this day and age, even here in Amsterdam, words such as "working class" and "bourgeoisie" are not p.c.; though words are abstractions of socioeconomic reality, the contradiction between the idealized self-image on its way to success and living on a shoe-string budget with its concomitant stress, blocks identification with being "working class". Nonetheless, reality is unaltered by denial - that is, the "working class" exists; the face of the working-class men and women is of the many shades under the sun, of all ages- from young to middle-age, including those whom society has "retired".

Alcohol crippled the working class of 17th century Europe ("gin for a penny"). European powers, such as Great Britain, changed the face of China in the Opium War of 1839-1842.\* For the post-modern generation in Western society, there is an assortment selection of drugs, a pharmacological legacy from military research and development during World War II.

Amphetamines have been made fashionable within the last decade as the "rave" or house party scene came onto the forefront of the cultural screen. "X-T-C" is the rage in the Netherlands; it is also quickly becoming a problem for its many young users. Whether or not the "X-T-C" being sold in massive quantities domestically or abroad is MDMA is irrelevant at this juncture. What is relevant is the drug trafficking in "X-T-C". Unlike heroin and cocaine which are imported, "X-T-C", an amphetamine-based product, is manufactured and distributed in the Netherlands and exported.

The Dutch authorities portray young white Dutch people as "experimenters" who are "generally well integrated into society...some of these youngsters will undoubtedly have drug-related problems, but most of them will go on to play a normal role in society." That forecast from Big Brother will undoubtedly give parents and their youngsters a sigh of relief; the children of the white middle-class are not drug addicts, they are "experimenters" who will outgrow this stage of youthful rebellion and come to their senses.

This device allows the Dutch to save face and feel safe knowing Big Brother is watching over their youngsters, while at the same time, Big Brother is enslaving the hearts and minds of a generation. Legitimacy has been given to "X-T-C" through information booths and pill testing stands, sponsored by the Jellinek Clinic and staffed with the social peers of the young clientele at house parties or established venues where "X-T-C" is sold by house dealers.

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(23) George Orwell, Homage to Catalonia (Middlesex: Penguin Books Ltd. in association with Martin Secker and Warburg, 1975), pages 239-240.

\* In a museum outside of Shanghai in China, the Opium War is known as the European American War of Aggression.



According to the Consultatiebureau voor Alcohol en Drugs (CAD), the number of young adults with problems related to X-T-C use has doubled in one year. The "experimenters" were told by experts that X-T-C is not addictive (the Dutch word "verslavend" literally translated would be "enslaved"), news which gave users a green light on X-T-C.

Nineteen-year old Tobias Nolens described his introduction to X-T-C at a house party and its subsequent impact on his life. In a candid interview with Wil Thijssen of de Volkskrant, Mr. Nolens shared intimate knowledge about the house-party scene, himself and the havoc X-T-C wreaked in his life. He described his physical and emotional aggressiveness while under the influence, thought himself "supercool", a "Mister Macho". When he started experiencing a number of symptoms, such as heart problems, hyperventilation, insomnia, anxiety attacks, Mr. Nolens sought medical help. He has stopped taking X-T-C. His doctor has prescribed anti-depressants and tranquilizers which relieve some of the symptoms; however, he still has recurring nightmares.(24)

Mr. Nolens does his peers and all of us a public service by blowing the whistle on the Captains of the Entertainment Industry, the Merchants of Fun. People as young as fifteen attend these house parties and are taking X-T-C. What is being done to the minds of men and women for whom the house-party scene has become a way of life? What messages are being sublimated as people are entranced by the lights and sound? However alternative the house-party scene is portrayed to the public, huge profits are made in staging these events at the expense of Mr. Nolens and his peers.

A young Dutch woman who worked behind a bar *in a 'den*, spoke openly about becoming "addicted" to X-T-C and subsequently feeling a sense of "shame" about her conduct. She has since moved on.

"Sadder and wiser" was how the Dutch police psychologists categorized young men and women who are "well integrated into society"; it's a form of blaming the victim for the proliferation of X-T-C into Dutch society and the mainstream of popular Dutch culture. Moreover, the righteousness of the Dutch authorities distracts public attention from its own complicity in enslaving a generation of young men and women with X-T-C.

The Algemeene Dagblad reported that suicide among young people has doubled in the Netherlands. How can there be such despair in a society that prides itself as a model of Western civilization? The Dutch were fortunate to escape the Black Plague of the 14th and 15th centuries; however, post-Modern Dutch society is afflicted with the "emotional plague"(25) and rooted in the Calvinism and Capitalism which put the Netherlands in the league of other major European powers. Dutch society is caught in a "double-bind" situation, an un-

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(24) Wil Thijssen, "Ex-verslaafde had euforische en uiteindelijk negatieve ervaringen met XTC," de Volkskrant, 30 Mei 1997, Binnenland section, page 3, col. 3-7.

(25) Wilhelm Reich, Character Analysis, translated by Vincent C. Carfagno and edited by Mary Higgins and Chester M. Raphael, M.D. (New York: the Noonday Press, 1990), page 504-539.



tenable position in which men and women occupying "false positions" find there's no way out.

The usual state of affairs is to be in a tenable position in phantasy systems of a nexus. This is usually called having an 'identity' or 'personality'. We never realize we are in it. We never even dream of extricating ourselves...

A person may be placed in an untenable position comprising a non-compossible set of positions. When his position, or positions in the social phantasy system become such that he can neither stay in nor leave his own phantasy, his position is untenable...

...By untenable, I mean that is impossible to leave and impossible to stay...

...As one person's experience of a situation he is in with others comes to be more disjunctive with that of others in the 'same' situation, his actions become more dissonant with the action of others. At some point in the developing disjunction of experience and dissonance of action, the minority comes to be judged by the majority as 'different'.

'Reality' moves from relative to absolute...(26)

To maintain the ego-image of Dutch society, self-righteous and confident that material wealth is tangible evidence of being numbered among the elect, men and women are driven to torment themselves, each other, to fulfill "the tyranny of shoulds".

The inner dictates comprise all that the <person> should be able to do, to be, to feel to know - and taboos on what he <or she> should not be...

...The inner dictates, exactly like a political tyranny in a police state, operate with a supreme disregard for the person's psychic condition - for what he <or she> can feel or do as he <or she> is at present...

...what does it do to a person when he recognizes that he <or she> cannot measure up to his <or her> inner dictates?...then he starts to hate and despise himself <or herself>...It is the threat of a punitive self-hate that lurks behind <the "shoulds">, that truly makes them a regime of terror.(27)

An estimated 250,000 people in the Netherlands report symptoms of "depression" to their doctors annually. 70,000 are reported to be prescribed anti-depressants.

"Public issues" are transformed into "personal troubles"; people blame themselves, each other, for their "troubles". With psychiatry in the service of the state and industry, socioeconomic issues are blurred to distort reality and take men and women "...straight through the looking glass back into <the Power Elite's> projections."  
(28)

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(26) R.D. Laing, pages 40-42.

(27) Karen Horney, Neurosis and Human Growth: the struggle towards self-realization (New York: W.W. Norton & Company, 1950), pages 64-85.

(28) R.D. Laing, page 26.



...Independence of thought, autonomy, and the right to political opposition are being deprived of their basic critical function in a society which seems increasingly capable of satisfying the needs of the individuals through the way in which it is organized. Such a society may justly demand acceptance of its principles and institutions, and reduce the opposition to the discussion and promotion of alternative policies within the status quo.— In this respect, it seems to make little difference whether the increasing satisfaction of needs is accomplished by an authoritarian or a non-authoritarian system...

...Today political power asserts itself through its power over the machine process and over the technical organization of the apparatus. The government of advanced and advancing industrial societies can maintain and secure itself only when it succeeds in mobilizing, organizing, and exploiting the technical, scientific, and mechanical productivity available to industrial civilization. And this productivity mobilizes society as a whole, above and beyond any particular individual or group interests...

...Contemporary industrial civilization demonstrates that it has reached the stage at which the "free society" can no longer be adequately defined in the traditional terms of economic, political, and intellectual liberties, not because these liberties have become insignificant, but because they are too significant to be confined within the traditional forms. New modes of realization are needed, corresponding to the new capabilities of society...(29)

However, such realizations would pose a "crisis of democracy" (in the words of the Trilateral Commission) or is a "resistance to effective authority" (in the words of Fritz Bolkestein).

...new modes can be indicated only in negative terms because they would amount to the negation of the prevailing modes. Thus economic freedom would mean freedom from the economy - from being controlled by economic forces and relationships; freedom from the daily struggle for existence, from earning a living. Political freedom would mean liberation of the individuals from politics over which they have no effective control. Similarly, intellectual freedom would mean the restoration of individual thought now absorbed by mass communication and indoctrination, abolition of "public opinion" together with its makers...The most effective and enduring form of warfare against liberation is the implanting of material and intellectual needs that perpetuate obsolete forms of the struggle for existence...(30)

The Dutch public relations machine has gone into overdrive in promoting the Summit meeting of European Union members in Amsterdam in June. The much ballyhooed EMU, a single European currency, is one of the central issues of this meeting. There's been some strong-arming by fellow EU-members to get others into line to fulfill its prophecy of a single European currency by 1999.

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(29) Herbert Marcuse, One Dimensional Man, pages 19-20.

(30) Ibid, page 21.



Please turn to page 33.



In de vrooge jaren heeft hij de moleculaire structuur van een aantal MDMA's. Er bestaan een omvangrijke (volledig literatuur waarin blijkt dat MDMA een bijzonder waardevol geneesmiddel is om het velerzijds gebruik te maken door wetenschappers en de mensheid. Het is een middel dat de mensheid kan helpen om de problemen van de wereld op te lossen. Het is een middel dat de mensheid kan helpen om de problemen van de wereld op te lossen. Het is een middel dat de mensheid kan helpen om de problemen van de wereld op te lossen.

A Note to our Readers:

'MDMA' is a Dutch adaptation of "Dancing\*Dancing\*Dancing" from issue no. 1 of the A'dam News/ (now known as the A'dam Chronicle). It appeared in Essensie, a Dutch publication that seeks to inform its readers on various aspects of the drug issue.

We had little, if anything, to do with our first guest appearance in a foreign publication and a foreign language. The credit goes to an interested reader - Jan Sennema - who thought enough of our effort in "Dancing\*Dancing\*Dancing" to translate it for Essensie.

Essensie  
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Het volgende artikel is een bewerking van een artikel dat verscheen in de Amerikaanse versie van de A'dam News, een tijdschrift dat wordt uitgegeven door het Amerikaanse Center for the Study of the Effects of Ecstasy (CSEE). Het artikel is een vertaling van een artikel dat verscheen in de Amerikaanse versie van de A'dam News, een tijdschrift dat wordt uitgegeven door het Amerikaanse Center for the Study of the Effects of Ecstasy (CSEE).

2

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# MIDEA

## vooral commercieel succes

Verkapte amfetamine  
vervoert danswereld

De Duitse afslankingsbrevet, dat het land met een bijna ongekende snelheid verspreidt, wordt verkocht. De Duitse afslankingsbrevet, dat het land met een bijna ongekende snelheid verspreidt, wordt verkocht. De Duitse afslankingsbrevet, dat het land met een bijna ongekende snelheid verspreidt, wordt verkocht.

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### Fun is koning in de jaren negentig

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### Kortstondse malaises

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### Myofasciële

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### Mitteleuropese

De mitteleuropese zijn de mitteleuropese. De mitteleuropese zijn de mitteleuropese. De mitteleuropese zijn de mitteleuropese. De mitteleuropese zijn de mitteleuropese.





Tobias Noliens

FOTO HARRY COOL

Ex-verslaafde had euforische en uiteindelijk negatieve ervaringen met XTC

## ‘Die enorme leegte als je een keer niks gebruikt’

XTC is niet verslavend, zeggen deskundigen. Dat is het wel, zeggen sommige gebruikers. Volgens het Consultatiebureau voor Alcohol en Drugs (CAD) is het aantal jongeren met problemen door XTC-gebruik in een jaar tijd verdubbeld. ‘Ik was een echte junk’, vertelt de negentienjarige Tobias Noliens uit Meppel.

Van onze verslaggever  
Wim Thijssen

MEPPEL

‘Het eerste wat je op een houseparty doet, is naar de plee rennen en een pil slikken. Vervolgens ga je rustig in de zaal zitten en wacht je tot je gaat werken. Dat duurt een klein uur. Den krijg je een warm gevoel in je lichaam en heel veel energie. Je hebt zin om te dansen en durft ineens een meisje te versieren.’

‘Van zo’n pil krijg je veel zelfvertrouwen. Dat vinden jongeren van een jaar of vijftien, zestien, heel leuk. Die barsten immers van de onzekerheden en minderwaardigheidsgevoelens. XTC geeft je een euforisch gevoel. Je kunt urenlang dansen. Al en toe ga je naar de wc om water te drinken, anders droog je uit. Oke is nog beter, dat weet je er minder snel uit. Iedere pilverslucker weet dat.’

‘In het begin denk je: XTC, daar begin ik niet aan. Maar als je ziet

hoe vrolijk en liefdevol mensen ervan worden, en dat bijna iedereen om je heen gebruikt, krijg je zin om zelf ook eens lekker mee te worden. Ik kan niet uitleggen hoe het komt, maar als je die gedachte hebt, staat er binnen drie seconden een dealer voor je neus.

‘In het begin kost een pilletje 25 gulden, maar als je betere contacten hebt kost het je nog maar een tientje. Soms krijg je ze voor niks. Zeggen ze bijvoorbeeld: ‘Jij was jarig hè? Hier, mond open, vreten!’ Ze stoppen pillen in je bek en dat interesseert je geen reet want je staat zo strak als een konijn.’

‘Een XTC-kick duurt heel lang. Als je dat ’s nachts om twaalf uur slijkt, is het de volgende ochtend pas uitgewerkt. MDEA, een XTC-look-alike, is wat sterker. Die werkt korter, maar je gaat helemaal uit je dak. Het speedy-effect meemen is dat.’

‘Het verslavend? Eebicht wel. Die betuttelende kick in het weekend wordt een enorme saale leegte als je een keer niks gebruikt. Mensen zoals ik, die door de week naar school moeten en het leven saai en geen fuck aan vinden, verlangen alleen maar naar het weekend. Dan is het feest en verloren gebazen. Ik struikelde met vrienden alle lunaparty’s af. In Deinum, Loozwarden of Dwingelo, maar ook in de Randstad.’

‘Op een gegeven moment wilden we

met z’n allen een kale kop. Tondeuse erbij en hupsakee, scheren met die hap. We waren echte gabbers geworden. Ik voelde me ineens veel sterker. Je denkt ik hou van die mensen en die mensen houden van mij, want ze vinden me hartstikke tof. Je krijgt een heel groot ego. Gabbers hebben dat ons-ken-ons-gevoel. Wij tegen de rest van de wereld. Ik was echt zo’n arrogant

‘Als je bijkomt  
lig je op de grond  
met pupillen  
zo groot  
als een knauk’

hulpetje. Binnen de groep ben je supercool, een Mister Macho, een echte held.

‘Je denkt: onze levenswijze is de allerbeste, want ik ga naar gave feesten, vertel stoere verhalen en ik voel me goed. Leren en werken is burgerlijk gezelschap, daarom wilden we niet ouder worden dan dertig. Het lijkt net alsof XTC je zorgen over school, huiswerk en wat anderen van je vinden in een klein hoek-

je in je hersens verstopt. Je trapt alleen nog maar domme lol.

‘Zodra je niet meer slijkt, komen die alledaagse zorgen en onzekerheden boven. Dus wat doe je? Steeds meer slikken. Je angsten hopen zich op, en in mijn geval kwamen die er na tweeënhal jaar ineens allemaal uit.’

‘Ik was op een feestje en kreeg het gevoel dat iedereen me gestoord vond. Dat voelt ontzettend kut, het idee dat iedereen over je praat. Dan is de wereld tegen jou in plaats van voor jou. Paranoia werd ik.’

‘Later kreeg ik ook andere negatieve ervaringen. Bijvoorbeeld dat je lichaam begint te schokken en je hart zo snel gaat kloppen, dat het pijn doet. Dan ga je out, en als je weer bijkomt, lig je op de grond met pupillen zo groot als een knauk. Of je kunt zwag naar een halve meter wegzakken. Daarachter is alles een wasje beel. Een negatieve ervaring moet je je voorstellen als een nachtmerrie (erwijl je wakker bent). Je denkt dat je doodgaat. Sommige vrienden van mij zijn daardoor in het gesticht terecht gekomen.’

‘Als je ziet dat iemand een negatieve ervaring heeft, giet je een flinke bak suikerwater door z’n strot. Binnen een halfuurtje is de meeste paniek dan weg. Ik is altijd wel EHBO op een houseparty. Als iemand een hartstilstand krijgt, halen die lui je op en stепен ze weg. Ik

heb zelfs een keer gezien dat ze een dooie weddroegen, maar dat doet je op zo’n moment niks. Dansen is het enige dat telt.

‘Pas toen ik deze zomer last kreeg van trillingen en gling hyperventileren, vond ik het genoeg. Van de ene op de andere dag ben ik met slikken gestopt. De dokter heeft me antidepressiva en tranquilizers voorgeschreven. Dat hielp tegen het hyperventileren, maar trillingen en angsten heb ik nog steeds. Dat is zelfs erger geworden nadat ik met XTC ben gestopt. Ik heb ook nachtmerries, dan droom ik dat ik mijn vinger in mijn keel steek, omdat ik een nare ervaring heb.’

‘Deze week heb ik voor het eerst weer huiswerk gemaakt. Ik kun, vooral in september toen ik weer naar school ging, geen pen meer vasthouden. Ook heb ik mijn kamer opgeruimd. Het was hier een godvergeten troep. Ik lag soms twee dagen laweloos in bed. Nu zeg ik tegen mezelf: mischiefs! komt er van dit kereltje toch nog wat terecht.’

‘Het heeft totaal geen zin om tegen XTC-gebruikers die nog geen ruttige ervaring hebben gehad, te zeggen dat ze niet meer moeten slikken. Die hebben een plaat voor hun kop. Mijn filosofie is: als ze zich maar vaak genoeg beroerd voelen, houden ze er vanzelf mee op. Of het gaat mis, dat kan ook.’



# Potential agony of Ecstasy

Clubbers' favourite drug may lead to depression, writes Petra Coveney

**M**ARC is 18. He took his first Ecstasy tablet at a nightclub in Liverpool. A friend introduced him to the drug, a blue "speckled dove". It made him feel elated, surrounded by his mates who were all on it, as though co-ordinated in a cloud of friendship.

Three days later Marc felt lethargic and flat, but regular users of Ecstasy said don't worry, it's only the midweek blues. He'd feel fine by the weekend — especially after taking another E. He started to live for the weekends, for the high, the euphoric feeling that you were not alone and the grin that made his jaw ache. Soon Marc was taking two and then three Es, and before long sat on a Saturday night, just to reach that same uplift.

It hit him about five months later. A deep depression. He had sudden panic attacks, felt paranoid and had occasional hallucinations. Having felt surrounded by friendship, he suddenly seemed alone. He worried that his friends didn't want to be with him any more because he'd dragged their mood down. At rock-bottom he was suicidal.

If Marc's was an isolated experience it could be dismissed as an aberration. But it isn't. Information is patchy and largely speculative to date, but a growing band of psychiatrists such as Sue Ruben, who treated Marc in Liverpool, are reporting that a rising number of teenagers are suffering Ecstasy-related mental health problems. It is estimated that 1 million people aged

between 17 and 35 take E each weekend in Britain. If only a tiny proportion of them fall mentally ill, that's still an alarming number.

Press coverage of Ecstasy has tended to focus on dramatic cases of coma and death, such as the tragedy of Leah Betts. Yet more people die from swallowing aspirin or alcohol and the total of Ecstasy deaths (figures vary from eight to 20 a year) is almost insignificant compared with the 30,000 annual alcohol-related death toll.

But death is not the only way to be "sorted" by E.

There is clear evidence that Ecstasy can have a neurotoxic effect which causes clinical depression in some people. Sue Ruben says:

"The chances of dying from E may be low, but the risk of severe side-effects is greater and more worrying."

Last month a study by Valerie Curran, reader in psychology at University College, London, gave firm scientific evidence for a trend that had previously only been suggested anecdotally — that Ecstasy is linked with depression and diminished concentration. She set up a "laboratory" in a nightclub and tested clubbers' moods and behaviour. While drinkers quickly recovered from hangovers, Ecstasy users slid into an irritable and anxious depression a few days after taking the drug.

Curran's study has been backed up by research by Michael Morgan, a psychologist at the University of Wales, who found that many Ecstasy users suffered memory loss and displayed impulsive behaviour. Taking Ecstasy, he says, is like having "a chemical lobotomy". He estimates that 10 per cent of people aged 20-30 taking Ecstasy could be affected.

Pure E consists of the stimulant drug MDMA, so it comes as no surprise to doctors that users feel a come-down when its effects wear

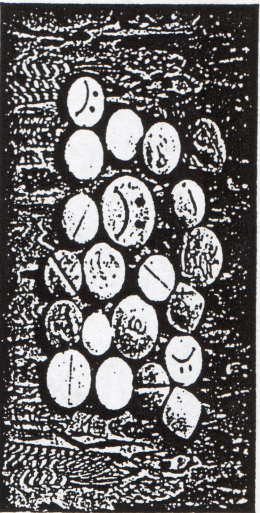
hiss, then we could get a million-plus young people who have more severe mood swings and are more prone to suicide, with premature dementia symptoms similar to Alzheimer's disease. We could get 17-year-olds exhibiting aspects of geriatric brain function.

Single-handedly it could have severe consequences for our economy and for the country because of the cost to the health service of looking after these people, the waste of education and their potential loss to the workforce," he points.

This bleak view of the future is not shared by Valerie Curran, who believes that only certain susceptible individuals will suffer the severe

side-effects of Ecstasy. "Some people are more vulnerable to the effects of drugs than others. There could be a host of different biological, social and psychological factors causing this."

The truth is that in this murky world of illicit drugs, with research in its infancy, nobody



PHOTOGRAPH: AMPREX

off. What is alarming psychiatrists is that MDMA appears to be having an adverse effect on serotonin, the chemical in the brain thought to play an important part in controlling emotional stability and coherent thinking. Ecstasy acts by overstimulating the release of serotonin, so leading to a depletion of the chemical's reserves.

Law serotonin levels are associated with suicidal and impulsive behaviour, Morgan explains. "If you add to this the evidence of memory

suffered severe depression. He describes his condition as like having uncontrollable waves of intense emotion sweep over him.

"I've been in important meetings when it suddenly hits me and I just want to rush out and break down and cry," he says. "There are ebbs and flows within it which you feel will breach your emotional defences. You're helpless."

But even such bleak moments as these have not persuaded David to quit Ecstasy. He has seen others suffer similar depressions and recover, he says, so he's sceptical about the link between the drug and depression and won't give it up until more is known.

Alan Haughton believes that if we are to protect people like David from potential harm we have a moral duty to find out more about the long-term psychological effects of Ecstasy. But he doubts that research will be funded.

In the scale of funding, Ecstasy comes very low in the drugs hierarchy compared with drugs like heroin," he predicts. "Those in authority will say, 'Who cares whether this vast group of young people may well suffer problems of depression in the future when other young people are dying from drug-related incidents today?'"

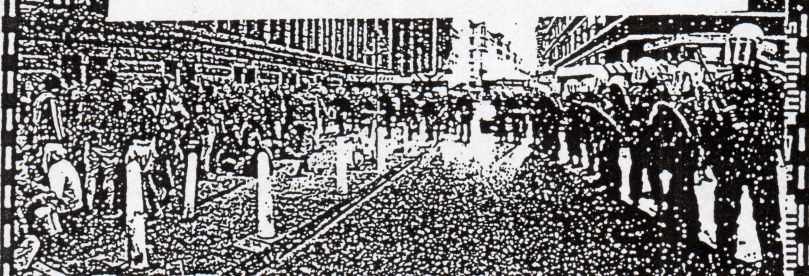
But what about people like Marc who may be in need of help? His suicidal feelings grew until he was driven to seek psychiatric help at the Liverpool Drug Dependency Clinic where he was put on medication normally prescribed for schizophrenics. He is recovering, but is finding it hard to regain self-confidence.

Meanwhile hundreds of thousands of people continue to pill-pop every weekend. Their enjoyment is intense and instant. But what is the pay-back? To know its full extent we may have to wait another decade.



# A CHORUS LINE: THE DUTCH M.E....

5  
KODAK SAFETY FILM



## Het PAROOL

### Strictest summit yet

No other European summit conference has ever been subject to such intense security as Amsterdam. Our Brussels correspondent is attending his nineteenth summit here. During the last few days he has noted the astonishment of many of the participants about what they feel to be the exaggerated security arrangements. The self-styled Capital of Inspiration's measures to hermetically seal off not just the government leaders but also their attendant ministers, advisors and the press corps from ordinary civilians and visitors has been euphemistically described as 'overorganisation'. And less politely as 'crazy' and 'overkill'.

A very senior official, the right hand of one of the Dutch ministers, who has been playing a very important role in the last few days, in spite of holding the highest-status 'Red Pass', was searched and 'turned inside out'. He requested 'in the name of God' Dutch journalists to publicise and even criticise these 'ridiculous' security measures.

The most experienced European summit attendee among Dutch journalists was himself so rudely treated by the security staff on Sunday evening that he angrily turned around and returned to his hotel.

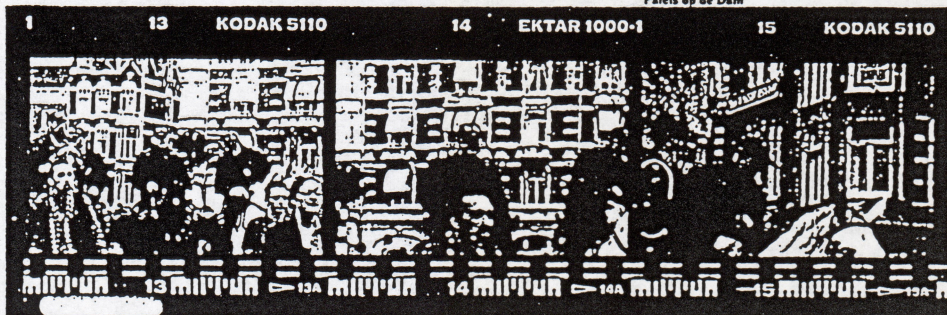






JUNE 15th, 1997: A NIGHT TO REMEMBER

Palais op de Dam



# Demo Amsterdamned

Action newspaper against the June 1997 Amsterdam EU-summit

Speciale editie

Zondag 22 juni 1997

Zondagavond werden in de Spulstraat 348 mensen in één keer opgepakt wegens 'lidmaatschap van een criminele organisatie'. Zij wilden een lawaaidemo gaan houden bij het hoofdbureau van politie. De collectieve arrestatie leidde tot enorme verontwaardiging: iedere rechtsgrond ontbrak. De arrestanten blijken behandeld als hopen stont. Het relaas van één van hen, beschreven vanaf de omringing door de Mobiele Eenheid.



Foto's van EU-Verzamelingsgroep van 17 juni 1997 gepubliceerd tegen de massa-arrestatie in de Spulstraat, onder andere door: Peter Jans



# AN INTERVIEW WITH MARTIN AT THE VRANKRYKE

- 32 -



"It's déjà vu all over again," said Yogi Berra, the great Yankee stoic, of the baseball season in his day. The same can be said of the political ball-game in post-modernity. Ladies and gentlemen, the Fascists are leading 2-0 as we go into the bottom of the ninth inning with the Plebs coming up to bat in the 20th Century World Series.

On this side of the Atlantic, Dutch Fascists rocked oude-Amsterdam with a balls-out performance of "The Boys Are Back in Town" at the Euro Summit to celebrate the lead of the Fascists. EMU palliatives were stuffed down the throats of the unwilling victims. The Four Freedoms were thrown to the wind. The memory of the millions whose lives were sacrificed in WWI & WWII on the altar of freedom were made a mockery. The diaspora of people, the permanent displacement of future generations - the trauma and the historical amnesia suppressed and denied - was dismissed by the Fascists when the Plebs called on the umpire to make the call.

"You're out," roared the ump at the Pleb who argued he got to first base, fair and square. So tickled were the Fascists with the ump's call that criminalized Freedom of Speech for the Plebs, the Dutch Fascists called out its chorus line, the Mobile Eenheid - chorus boys and girls dressed in blue, topped with a white helmet and armed with shield and baton. Ladies and gents, we were there on the night of June 15th and caught an outstanding performance of the Mobile Eenheid (ME=Mobil Oneness a.k.a. Dutch riot police) which included a demonstration of the ME's equestrian skills.

In the shadow of the Paleis with Atlas looking down on Nieuwezijds Voorburgwal from his perch as a silent witness with the weight of the world upon his mighty shoulders, the ME calvary commander mounted on a white horse, gave his men on chestnut horses the signal to charge at an unsuspecting crowd of spectators. A terrace on the corner was cleared of people by an ME on horseback; the same officer then charged at a Danish couple who had been videotaping the scene moments earlier. As the couple retreated from the police, the petite woman fell and the officer kept moving at them, threatening to trample them. Officers posted at nearby ally-ways moved into the retreating crowd with batons ready. The co-editor and publisher of the A'dam Chronicle took one on the right arm.

The Dutch Police declared a state of seige on the city of Amsterdam and all persons therein - residents and visitors alike. No person or dog on the streets of Amsterdam was safe from the Dutch Police. According to the Dutch Police, there's no such thing as an innocent bystander.

In following up on the story of the Euro Summit, we visited the Vrankryke on the Spuistraat. The Vrankryke was the object of the Dutch Police attack on the night of June 15th. Based on allegations that the people in the Vrankryke had a stash of firearms, the Dutch Police surrounded the area with squads of ME in preparation for its invasion of the Vrankryke to search for firearms. The heavy-handed police raid netted some ski masks, but no guns.

At the Vrankryke, we spoke with a young Dutchman named Martin, whom we recognized from a front-page newspaper photo of him being held in a choke hold with several beefy cops in attendance. Asked if he was part of the demonstration at the Dam, Martin told us he was just walking by the area when he got nabbed and manhandled by the police. The Dutch Police held Martin for three days and issued a summons for his appearance in court. We asked Martin how he felt about his experience; he said, "It's scary when it happens to you in your own country."



## POLICE SPY ON COFFEESHOPS: (Continued from page 26)



In his analysis of the EMU, Larry Elliot of The Guardian wrote:

The crisis in monetary union has been an accident waiting to happen...make no mistake, it is a crisis, despite what Bonn, Paris and Brussels may say this week in an attempt to convince financial markets that everything is still on course for the euro to be introduced in 1999...(31)

The Amsterdam Summit for the Men and Women of Important Affairs will cost a pretty penny. The sum will come from the pockets of those not invited to mingle with the swells. As the swells tinkle their glasses and toast each other's health, they are joined in spirit by the 20 million people unemployed in Europe, as well as, the 600,000 households in the Netherlands which live at or below poverty level, the 43,000 people who cannot afford a warm meal and the 22,000 people who go hungry daily in the Netherlands.\*

All this skimping and saving at the expense of men, women and children to meet anti-inflationary clauses written into the Maastricht treaty, is just the tip of the iceberg as monetary union advocates (i.e. the Dutch) try to "...impose on Europe an economic homogeneity that simply does not exist..."(32)

...In practice, inflation has been the least of Europe's problems. The continent has been hampered by low growth for most of the 1990s, with the pain exacerbated by the spending cuts and tax increases necessary to bring down budget deficits at breakneck speed....(33)

Without Uncle Sam (in the name of the American people) footing the tab for the defense of its financial and industrial interests, the European Union is a group grope as each member state scrambles to clean house and get a piece of the pie while the getting is good.

However one cuts it, Europe's natural resources and wealth pale in significance to the continents of Asia and Africa. To divide up the pie equally and exercise "socialism" would cost the Important Men and Women of Affairs profits, dividends and interest payments. As it is, they feel they have been too generous, benevolent, possessed by a sense of noblesse oblige, in paying taxes and insurance premiums. The nameless and faceless men and women who've been supporting the cost of "socialism" for capitalism in Europe in the era of post-Modernity, are being forced to give back the crumbs they've been given from the table.

...the most highly organized capitalism retains the social need for private appropriation and distribution of profit as the regulator of the economy...it continues to link the realization of the general interest to that of particular vested interests. In doing so, it continues to face the conflict between the growing potential of pacifying the struggle for existence, and the need for intensifying this

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(31) Larry Elliot, "Euro: time to go back to the drawing board," Guardian Weekly, 8 June 1997, Finance section, cols. 2-5.

(32) Ibid.

(33) Ibid.

\* The figures are from the Sociaal en Cultureel Planbureau's report on the poor in the Netherlands. According to their





struggle; between the progressive "abolition of labour" <wage slavery> and the need for preserving labour as the source of profit. The conflict perpetuates the inhuman existence of those who form the human base of the social pyramid the outsiders and the poor, the unemployed and unemployable the persecuted coloured races, the inmates of prisons and mental institutions...(34)

In short, it's profitable for the Power Elite to maintain and enhance this economic conflict; its power is derived from its parasitic existence on human strife to justify its authority and domination of the economic system.

It seems apropos to consider these times we live in from Amsterdam, "the first centre of bourgeois capitalism".(35) Oude-Amsterdam is the place to be and study how "Everything Old is New Again".\*\* That the Dutch public relations machine will be milking the Amsterdam Summit for all it's worth, is hardly surprising. Amsterdam once held the title as Europe's international financial centre in the 17th century; today it is an overbuilt city (infrastructure capacity was based on projections of a growing population in Amsterdam), competing with Prague and Lisbon, for the tourist trade. The Amsterdam Summit will give the Dutch a chance to be on the world stage (imagine the "Q"-factor of getting mentioned on the CNN-loops?) and "...be acknowledged as a world moral power."(36)

No doubt, there will be questions about Amsterdam's "pragmatic" drug policy and there may even be scheduled tours for EU-members and their entourage to coffeeshops to show how the Dutch authorities maintain "law and order", another big topic for discussion at the Amsterdam Summit. Many things will be said, yet a great deal more will go unsaid and unseen by the camera's eye.

There are Amsterdammers who think themselves "free thinkers"; but, the fact is, they are neither "free", nor do they think at all. A 1985 interview with the author Harry Mulisch in the New York Times book review section stated the Dutch consume "ideas" as "fashion". The Dutch also spend the least on education per capita compared to their European neighbors.

Amsterdam is sort of like a Disneyland, simulated experiences; it is the epitome of what is "mogelijk", possible, when "...social controls have been introjected to the point where even individual protest is affected at the roots..."(37)

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\* figures, there are 300,000 households living below the poverty level. 83% of the households are unemployed or jobs of "short duration". Welfare benefits in the Netherlands is based on age and household composition: fl1300. for people living alone, fl600. for people age 55+ living alone, fl900. for unmarried or married couples.

(34) Herbert Marcuse, One Dimensional Man, page 56.

(35) Kenneth Clark, Civilisation: a Personal View (New York: Harper and Row, 1969), page 197.

\*\* A song by Peter Allen.

(36) Richard Reeves, "The Permissive Dutch," the New York Times, Sunday magazine section. 1985.



...<privacy> has been invaded and whittled down by technological reality...industrial psychology has long since ceased to be confined to the factory. The manifold processes of introjection seem to be ossified in almost mechanical reactions. The result is...mimesis: an immediate identification of the individual with his society and... with the society as a whole.

The immediate, automatic identification (which may have been characteristic of primitive forms of association <i.e. Christianity>) reappears in high industrial civilization; its new "immediacy", however, is the product of a sophisticated, scientific management and organization.

In this process, the "inner" dimension of the mind in which opposition to the status quo can take root is whittled down. The loss of this dimension, in which the power of negative thinking - the critical power of Reason - is at home, is the ideological counterpart to the very material process in which advanced industrial society silences and recouniles.(38)

The universe of discourse is two-dimensional; without "the power of negative thinking", Reason becomes "one dimensional" and its power of critical thinking is lost.

The suppression of this dimension in the societal universe of operational rationality is a suppression of history, and this is not an academic but a political affair. It is a suppression of the society's own past-and of its future, inasmuch this future invokes the qualitative change, the negation of the present. (39)

Manipulation of people's minds, psychological warfare, puts the wealth of language into the service of the Power Elite. The "manufacturing of consent" goes beyond practicing "Orwellian or Aesopian language"; it repulses and denies historical reality:

...the horror of fascism; the idea of socialism; the preconditions of democracy; the content of freedom...  
...if the welfare programme of enlightened capitalism is successfully defeated by labelling it "socialism", if the foundations of democracy are harmoniously abrogated in democracy, then the old historical concepts are invalidated by up-to-date operational redefinitions. The redefinitions are falsifications which imposed by the powers that be and the powers of fact, serve to transform falsehood into truth. (40)

(37) Herbert Marcuse, One Dimensional Man, page 25.

(38) Ibid.

(39) Ibid, page 86.

(40) Ibid, page 86.



Giorgio de Chirico (1888-1978)  
The Prodigal Son (1922)



Police surveillance is presented as a "preventive" measure for the public good. Presumably, the police prevent crime by spying on persons who are identified with particular groups of people. Without police surveillance, society would be at the mercy of criminals.

Spying is a timeless custom exercised by the power elite of any epoch to assure its position of privilege in the social hierarchy. The Star Chamber of the Middle Ages, in its latest reincarnation, is the bureaucracy of the Welfare State.

The Dutch authorities rely upon surveillance to maintain the much heralded Dutch drug policy. Surveillance is also a means used by the Dutch authorities in its "immigration policy and the social integration of immigrants". Eavesdropping on people in the privacy of their homes, is necessary for the police to fight organized crime.

Police surveillance as a basis of public policy, is a reflection of a dogma whose aim is to suppress doubts once and for all; as such, the ends justify the means. The violation of people's inalienable civil rights, is condoned as the means to assuage the fear of external threats to the Dutch way of life.

This is not to say the Dutch authorities are the only ones using the false dichotomy of us-them, good-evil, democracy-communist, etc. It's a tried and true formula that justifies the objectification of persons as a threat to the social order and, hence, the need to eliminate the threat.

The Nazis of the 1940s eliminated its competition for the hearts and minds of people, with a little help from their friends, both high and low. Surveillance and informants\* in Amsterdam eliminated the 75,000 Jews from the Jewish quarter ("Jood Wijk"), as well as, people who were Anarchists, Socialists, Communists, from the Netherlands as part of the overall Nazi clean-up program for Europe.

Hitler was doing the work of the House Un-American Activities Committee, wrote Joseph Heller in his novel, Catch-22. National Socialism was and continues to be a friend of big business. Had Hitler and Co. been less thorough in their campaign against the spectre of communism, capitalism would have had to reckon with threats to its order. Nazism had the effect of lobotomizing the left-side of the brain, permanently muting dissent, neutralizing any threat of a class war (i.e. the Spanish civil war 1936).

The post-Modern zeitgeist features "Hitlerama" to suggest that the proverbial wolf of fables was slayed by the forces of good; fascism is a ghost from the past. Humanity has nothing to fear from the forces of good, represented by Western liberal democracies.

\* Robert Gellately, a Canadian professor, was the first to uncover the secrets of the Gestapo archives at Wurzburg in southwest Germany; Wurzburg is one of three towns in Europe where Nazi records were not destroyed at the end of the war. In his research, he found 80% of all 'political crime' was reported to the Nazis by people who were neither paid informants, nor members of the Nazi-party.

People were reported to the Nazis by neighbors and associates who found fault with their victims (i.e. behavior, life-style, etc.). Criminality was projected onto people and made official by the Nazi-regime.



Every Western liberal democracy has a form of martial law waiting in the wings should there be a "crisis of democracy". These laws are designed to criminalize and neutralize opposition to the authority of the state.

Article 140 of the Dutch penal code is the coup de grace in the Netherlands, which enables the Dutch Police to charge people arbitrarily as belonging to a "criminal organization" with the "intent of organizing for criminal activity". Moreover, Article 140 gives the Dutch Police the legal grounds to spy on people.

Popular culture depicts an image of organized crime in figures, such as the fictional Corleone family from Mario Puzo's The Godfather (or Francis Ford Coppola's film version) or real-life dons whose faces make the papers and television news, such as John Gotti.

However, the Dutch Police made clear that one doesn't have to be a mafioso, belong to a triad society or other such entities, and run drugs, traffick women into the Netherlands, sell weapons, to be a member of a "criminal organization". A person need only exercise one's right to free speech, to openly criticize the policies formulated by the Men and Women of Important Affairs employed by the power elite, as people did in the Euro-summit held in Amsterdam this past June, and be arrested and charged by the police under Article 140.

Contrast the treatment and mass arrests of the demonstrators in Amsterdam during the weekend of June 14-15, with the manner in which the Dutch Police handled a simmering turf war between two rival Dutch football gangs.

On a Sunday afternoon, the 23rd of March, three to four hundred adult men gathered for a rumble in an open field near the Zwarte Markt in Beverwijk, just outside of Amsterdam. The Dutch press described the violence as a "veldslag", a field battle.(41)

The rumble was between "mokum" boys, Ajax-football fans from Amsterdam, and Feyenoord-fans from Rotterdam. Sunday shoppers at the Zwarte Markt witnessed the mayhem and violence. By the time the police arrived, a 35-year old Amsterdammer was dead and a 27-year old man required hospitalization. Over two hundred weapons were reported to be confiscated at the scene. The number arrested and charged, is unknown.

A week before the "veldslag" at Beverwijk on the 23rd of March, the Dutch Police had an opportunity to invoke Article 140 as a "preventive" when the police intercepted a mobil phonecall from one of the rival gangs, announcing the location of the rumble. Instead of arresting the members of the same gangs for their "intent of organizing for criminal activity," the police released the scores of men who were prepared to commit felonious assault, as they did the following week in Beverwijk.

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(41) de Volkskrant, 24 March 1997, col. 1-5, page 1.



ARTICLE 140 & YOU!!!



The mass violence committed by rival gangs of adult Dutchmen, was minimized by the Dutch authorities to "football hooliganism". According to a Dutch author interviewed on Radio Netherlands, these men are middle-class, contrary to the notion that "football hooligans" are from the low-income class. The Dutch Police wagged a finger at their "soul brothers" (in terms of race and class) when they came together with the "intent" of committing a "criminal activity", instead of invoking Article 140 and arresting the lot of them.

"Football hooliganism," is an attribute the Dutch project onto other Europeans (i.e. English football fans). A few years ago when there was some big game in town, 600 English football fans in Amsterdam were summarily rounded up the Dutch Police and deported without due process. Witnesses in Amsterdam reported that the English fans they saw, were minding their own business - there was no "hooliganism", no provocation - when the Dutch Police began accosting the English fans.

The Dutch have an idealized self-image of themselves, which denies the inherent violence of a society so torn within itself; instead, violence and criminality is projected onto other societies (i.e. the U.S.A.) and other people.

America has had the reputation of being a dangerous, criminal-ridden and violent society in the global village. The numbers are in on which societies are "the most prone to crime". According to the 1996 International Crime Victimization Survey, reported to a EU-conference in May, the Netherlands tops the list and shares the title with England and Wales, as "the most prone to crime". This survey, which was initiated in 1989, "...is regarded as one of the most authoritative international comparisons of crime."(42)

Just as the Dutch authorities turn a blind eye to the mob violence between rival Dutch football gangs, they are also turning a blind eye to the movement of "gabbers", young white-Dutch people, who are reported to have attacked foreigners. According to an expert interviewed by Radio Netherlands, "gabbers" are "attention seeking".

Burgherdom would like to distant itself from its social relation to "gabbers", often described as neo-nazis; "gabbers" are relegated to belonging to a "subculture" by those with a more delicate sensibility. However, de Telegraaf, the Dutch paper with the largest circulation, featured an article recently on a smiling Dutch mom who was promoting parties for "gabberettjes", young "gabbers" between the ages of six and fourteen.

"Gabbers" sport a shaved head, atheletic training suits. They gather at house parties where the techno-beat pulsates at 280 beats per minute. It is also the fashion amongst "gabbers" to take exceedingly large doses of amphetamines.\*

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(42) The Guardian Weekly, 1 June 1997, page 1.

\* If you are a healthy adult, your heart beats 50-100 times a minute. During periods of exertion, your heart beat rises to 160 times per minute. If your heartbeat suddenly speeds up to a rate of 160 times, or more, per minute, there is a risk of an attack or a paroxysm of tachycardia.



Please turn to page 40.







## POLICE SPY ON COFFEESHOPS: (Continued from page 38)



Techno that rocks the "gabbers" with its beat of 280 times per minute, combined with alcohol and multiple doses of X-T-C, makes for a very pumped up bunch of folks, prone to "criminal behavior"; yet, this group of people are not included on the police list of persons who are at "high risk" of drug addiction and criminal activity.

The Dutch Police labeled young people who are Antillians, Moroccans, and those who are homeless, as those most likely to commit crime, while overlooking the danger "gabbers" pose to others. Drug addiction amongst "gabbers" (alcohol and X-T-C) escapes the attention of the Dutch authorities.

The "pragmatic" drug policy presented by the Dutch authorities, reveals itself to be a police policy. Rhetoric, in itself, is not about policy and the facts pertaining to the matter; rather, it is the substance used to stigmatize persons different from the pre-dominating culture (in this case, Dutch Calvinism).

Although the Dutch Police hi-light the importance of its role in the development of the Dutch drug policy, the question as to what public good is served by the police, remains unanswered. Highly paid "decentralized" police units hang out in coffeeshops in the name of the public; yet, how is the public being served?

Are the Dutch Police conducting a quality check on the marijuana and hashish being sold in coffeeshops (i.e. mold, impurities, etc.)? Are the Dutch Police checking the scales used in coffeeshops, to make certain the customer is getting the weight he's paying for?

Maripham, a company in Rotterdam which provides medical marijuana to Dutch pharmacies, is the only establishment with quality control. Caveat emptor, let the buyer beware, is the rule of thumb for those buying their cannabis or hashish from coffeeshops.

When the Dutch Police raided coffeeshops, as they did earlier this year, they brought in their own scales to weigh the inventory on the premises. The Dutch Police apparently were not putting their faith in the coffeshop's scales for accuracy.

Hard drug peddlers are to be found amongst well-dressed burghers and burgheresses in cafés and bars where only alcohol is sold; yet, surveillance is reserved for people in coffeeshops. Furthermore, the Dutch Police suggest that people in coffeeshops are prone to "disturbing the peace" and need to be surveilled by the police.

On the word of the police, a coffeshop can be shut down. Coffeshop owners and operators regard such dealings with the police, as the cost of doing business; profits are such that the discriminatory treatment by the authorities, are not challenged. As such, the de facto "decriminalization" of marijuana and hashish, is superficial.

Commercial imperative in the Dutch coffeshop business, has made the Dutch Police de facto partners in their operations and management. In addition to the unwritten laws of coffeshop etiquette, customers are stigmatized by the Dutch Police who link the use of marijuana and hashish with criminality in its press release. The modus operandi of today's police state, is drug-baiting to constrain a minority of the citizenry whom the police advise the public, are "target groups".



Buying a little weed and smoking (or "blowing" as Dutch tokers say) in a coffeeshop, under the supervision of the police, is a twisted idea of freedom. Any way one cuts it, police policy is fascism.

Dutch liberalism is much like liberalism elsewhere - reactionary, when the rubber meets the road. Yesteryear's "kabouter"-generation\*, is today's authoritarian, who made null and void the civil rights of all people with Article 140.

Policy making is in the hands of the Gang in Den Hague. The end result of policy making in this liberal democracy, when it's all said and done, is a fait accompli. Policy in a democracy is made by all the people, not by a chosen few.

Public referandums are a tool of a democracy; however, the power elite use public referandums as an exercise in public relations to maintain illusions necessary to a "social phantasy" of a democracy.

For example, in a public referandum on the issue of an auto-free Amsterdam a few years ago, people voted overwhelmingly in favor of it. Most recently, a referandum was put before the people on the construction of a new metro-line. The vote was against the construction. In both cases, the referandums were ignored by the power elite.

Coffeeshop entrepreneurs seek to ingratiate themselves with the Dutch authorities, as well as, influence public opinion. 75% of Dutch households feel the drug policy is too lenient, according to a 1995 survey. The shrinking number of coffeeshops concentrates the profitability of marijuana and hashish in fewer and fewer hands, in effect, creating an oligarchy. In maintaining its commercial self interest, the coffeeshop industry reinforces the official propaganda of "Reefer Madness" with its own public relations campaign.

Henk de Vries of the Bulldog empire, penned twelve points on "the right way" to use marijuana and hashish, which appears on a map of Amsterdam and coffeeshops that are members of the BCD, a union of coffeeshops. This "information" is also redistributed by the Jel-linek Clinic. Mr. de Vries offers us his 12-points on "the right way" to use marijuana and hashish, in both Dutch and English.

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\* A "kabouter," according to Theodore Roszak's translation, is a "pixie", characterized as "elusive folk who come in the night and make better, like the shoemaker's elves." His description of a movement of Dutch young adults in the 1960s, "kabouters", appears in his anthology, Sources. The politics of the "kabouters" is "the here-and-now generation of an alternative society."

The D-66 party (the D stands for Democrat) was born in that era. Winnie Sordrager, the Minister of Justice, is a member of the D-66 party.

Winnie Sorgdrager, Minister of Justice in Holland, was promoted by the Bulldog Times in 1995 as "A politician with a heart". This same politician proposed to the Dutch Parliament in 1996, that a strict policy regarding coffeeshops be adopted, including the prohibition of sale of marijuana and hashish to tourists.



By pronouncing "the right way" to use marijuana and hashish, our Dutch Uncle is implying there are people using weed in "the wrong way". Coffeeshop customers are then measured in turn by "the right way" to use weed in Mr. de Vries's 12-points, which is presented as a public service announcement from the BCD.

One of his pointers (more a wagging finger) is not to smoke every day. Ever hear a bartender tell a regular not to drink every day? Another pointer from Mr. de Vries is not to use the weed to solve personal problems. Ever hear a bartender say, "Geez Harry, you must be depressed - you're in here everyday"? Mr. de Vries also advises caution in drinking and smoking. Anyone ever hear a bartender tell a regular, "Hey Harry, maybe you ought to give up drinking - it's making an animal out of you"?

The Bulldog emporium sells, annually, over two million litres of Freddy Heineken's product. Henk de Vries sells so much beer that he's received "the much coveted" Heineken Award years in a row (this information is by his own account in "The Bulldog Times").

His 12-pointers reinforce an image of coffeeshop customers whose behavior is "disturbing the peace", the "peace" which the police aim to protect. Our Dutch Uncles want to preserve the "peace" with the Dutch authorities and do so, at the expense of their customers.

Our Dutch Uncles, the BCD, pose as advocates for marijuana and hashish users; however. their motivation is commercial imperative. Article 140 and the surveillance of people in coffeeshops, are of no consequence to commerce.

Spying on people in coffeeshops allows the Ministry of Justice to "prevent" a "disturbance to the peace"; it manufactures a need and a consent to circumvent civil rights, to maintain "effective authority".

The Nationalist Socialist philosophy of Germany 1939 "accuses introversion of being an offence against community feeling." (43) This philosophy pervades the cultural norm of surveillance which views civil rights (i.e. the right to privacy) as "a refuge for criminals," according to C. Fijnaut.

As a quality, Western culture views introversion as "something abnormal, morbid, or otherwise objectionable." (44) Introversion, as manifested in the civil rights protecting every individual person, is viewed with suspicion by the power elite in its desire to maintain "effective authority". The autonomy of individuals are in the exercise of their civil rights.

The diminishment of civil rights - through the unwritten laws of etiquette and custom, as well as, the written law of Article 140 - is the loss of the "inner dimension" of a society. Without autonomy, "opposition to the status quo...is whittled down." (45)

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(43) Carl Jung, "The Difference Between Eastern and Western Thinking," 1939.

(44) Ibid.

(45) Herbert Marcuse, One-Dimensional Man, page 25.



The Dutch drug policy is a police policy; the issue of "drugs", specifically, marijuana and hashish, provides the authorities with convenient "flak" to distract the public from the heart of the matter - the betrayal of our civil rights as self governing people.

It is to the advantage of an advanced industrial society to condone the suppression of civil rights; internalized as a cultural norm, people lose their autonomy to the state.

In 1648, when Holland was "in the acme of its commercial greatness... the people of Holland were more overworked, poorer and more brutally oppressed than those of all the rest of Europe put together." (46) Dutch people like to think that the Netherlands, is a cut above their European cousins; yet, Karl Marx's observation rings as true today. The post-Modern Dutch person is more overworked, poorer and oppressed than their counterparts elsewhere in the EU.

By criminalizing the exercise of civil rights, the Dutch authorities have, in effect, criminalized autonomy, thereby institutionalizing a standard of oppression. The right to assembly, free speech, privacy from the state, are criminal violations whenever the state decides under Article 140 there is an intent to organize for criminal activity. Exercising these rights makes one suspect of being a member of a "criminal organization".

The surveillance of persons in coffeeshops, is a method for the Dutch authorities to keep their finger on the pulse of "target groups" who are identified as a threat to social order. This is to insure the overworked, poorer and oppressed, are staying in line, "behaving" well. Police surveillance is an insurance policy against the resistance to authority.

The "pragmatic" drug policy is a preventive against disturbing the peace of the power elite by the overworked, poorer and oppressed people in post-modern Holland.

As Herbert Marcuse noted, "The most effective and enduring form of warfare against liberation is the implanting of material and intellectual needs that perpetuate obsolete forms of the struggle for existence..." (47)

The Dutch propaganda machine, both the official and private sector media masters, have gone beyond the Wizard from that mythical land of Oz. They have done their job well in perpetuating the "most effective and enduring" form of warfare against liberation".

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(46) Karl Marx, "Wading Through Economic Filth: Economic Writings, 1857-1867," Chapter 31, "The Genesis of the Industrial Capitalist".

(47) Herbert Marcuse, One-Dimensional Man, page 21.





## '60s legacy: diversity, freedom

To The Sentinel:

I was reading The Keene Sentinel the other day (July 15) when I came across Mr. George Fellenendorf's Opinion Page column about the '60s, so you can see I give the paper a pretty thorough reading.

I am dismayed The Sentinel chose Fellenendorf for a regular column, not because of his opinion, which he has a right to, but because what he's said has all been said before (Yardley, Leo, Feulner, etc.). Surely there are many people in the Monadnock Region who are original thinkers and might have something fresh and original to say.

In short, I don't really want to have to pay to have Mr. Fellenendorf's views to come into my home when I can get them free on the radio every afternoon by the likes of the has-been Rush Loudmouth.

The only thing memorable about Fellenendorf's tiresome and repetitive screed is the insistence of the president of Union College that "we believe fervently in exposing student to all viewpoints." I can see how that perfectly American creed would rankle those who would like to reduce the whole world to one dogma, one authority, one simple explanation.

Unlike Mr. Fellenendorf, the decade I would choose to despise would not be the '60s, with its marvelous diversity, but the '30s and its horrible conformity: "Ein Reich, Ein Volk, Ein Führer."

Let me share with Mr. Fellenendorf a few things about the '60s that did not have to do with drugs, dissipation and sex, the usual litany of complaints by the right-

wing saints and ideologues amongst us.

Because of the '60s, hypocrisy, pomp, dogmatism and arbitrary authority had to take a real big hike.

Because of the '60s, African Americans are no longer subject to the bullies who held the Bible in one hand and the lynch-rope in another.

Because of the '60s, millions of women who were assigned to the suburbs are now lawyers, doctors, Ph.D.'s, governors of states, senators, Air Force pilots and small-business owners.

Because of the '60s, the history of American Indians is no longer to be interpreted by John Wayne.

Because of the '60s, millions of men and women who were born homosexual are no longer to be dismissed by a line from Leviticus, and the loudmouths in the pulpits are finding that God is a little more complicated than they thought.

Because of the '60s, those who would advise us on morals and patriotism during the day are examined on what they did at night — for example, J. Edgar Hoover, Francis Cardinal Spellman, and Roy Cohn.

Because of the '60s, American presidents will think twice before they involve us in long, ruinous and disastrous wars based on outdated ideology. Because of the '60s, "rallying around the flag" is not enough, and we Americans demand to know the real basis of American foreign policy. For example, in the current discussion about the expansion of NATO, we

would like to know what's in it for Boeing, Lockheed and McDonnell-Douglas (answer: billions!).

Because of the '60s, a relatively inexperienced but clear-headed and astute young man like Jeff Woodburn can speak up to the august and mighty Sen. Bob Smith and dare him to practice what he preaches.

Because of the '60s, angry citizens in Franklin and New Ipswich are not going to submit to outside theocrats, such as the Christian Coalition, telling them what their children can and cannot read in a free and open society.

Because of the '60s, the purveyors of dogma, arbitrary authority, and censorship are going to be held to public scrutiny, be they presidents, popes, royal families, directors of the CIA or FBI, or self-satisfied theocrats who have purchased God for the Republican Party.

Because of the '60s, the mill owner down the road is going to think twice before he fouls my drinking water.

Too bad, Mr. Fellenendorf. You missed out on one helluva great decade. But, not to worry, and, thank God, its legacy will be with us for a long time to come. Because its legacy is diversity, its legacy is freedom, its legacy is America.

FRANCIS J. MORIARTY  
Rindge Road  
Fitzwilliam





15 Sept, 1997

Dear Michael &amp; Grace - Hogan:

I thoroughly enjoyed your three issues of the Amsterdam Chronicle. I am enclosing \$15.00 to Grace Hogan so that I may get the six issues you advertise.

I see, inter alia, that you are well versed in European intellectual history and you appreciate the clarity of ideas. I was just retired but you from 37 years of college teaching and one of the areas I enjoyed the most was the history of ideas. I wonder if you have read any of the works of Isaiah Berlin? (Elegant The Current is an excellent - though deep book). Also I urge Stuart Hughes, Sea Change and any of the books by Hannah Arendt, esp. Vol. II of On Violence & Totalitarianism - where such themes as "anomie" & differences between solitude & loneliness are explored.

Unfortunately, college students now can not read H. Arendt for much content, too complicated - they're "customers" not students. Can't piss them off w/ content any more.

The picture of Amsterdam you paint is not altogether an inviting one. I don't figure out whether you're "a Puritan in Babylon" (from Allen Tate or Allen Tate) or just want a more refined port culture untainted by other drugs. I was thinking of moving to either Amsterdam or Spain for my retirement. I lived in both countries - but in the 60's. The anti-foreign bias you detect is a little alarming.

Is there soon to be a Dutch equivalent of Le Peire's Hein?

Meanwhile, over here, fascism is creeping in under the name of Christ & the Gospel. Here in N.H. now



the onslaught of the Christian Coalition, which I meet a friend  
 of mine, a H.S. teacher for many years, lost his job &  
 pension when a little gross was found in his house.  
 Fortunately the '96 Campaign lessened their influence -  
 but they lurk everywhere. Samuel Huntington (Clark of  
 Burlington) has recently repudiated religious moralism in his  
 "Le Karamata de Dieu". I am enclosing a letter  
 I sent recently to a local paper to answer one of those  
 U.C. charlatans, so that you can know that I am  
 in your camp (also, I'm right - like you - and  
 we know how to put up a good fight).

Should I move over to Amsterdam at night  
 the next Spring. If I could get an apt. in Regent  
 for \$15.00 as you quote that would be great.  
 Meanwhile, I keep thinking of I read your  
 future issues. (I see you're a Rousseau fan. There  
 the Conservatism is inconsistent - esp. The Social Contract.  
 You often use the word "egalitarianism"; I think you  
 know that its greatest enemy is predatory Capitalism -  
 or at least that seems to be implied) (Also, I  
 admired your audacity in the letters to the Times,  
 the Bishops of Bide, etc., etc.)

My very best wishes & I look  
 forward to future issues,

Sincerely,

Francis J. Moriarty

Francis J. Moriarty  
 Professor Emeritus (Geschichte)

Hitzwilliam, NH



Hi Grace + Mike;

I wanted to say how much I enjoyed #3 of your newsletter. Having travelled to Amsterdam 4 times in as many years, I found your commentary very astute - probably a result of your being "outsiders". In particular, your insights on coffeshop culture + social security ring true with me. Here in the States of course, Holland has a reputation of being a libertarian, anything goes scene. Nothing could be further from the truth to me - I felt the drug policy was an example of a pragmatic conservatism.

But as interesting as Amsterdam is, I actually find Rotterdam more of a fascinating city socially. There is a good chance I may return there this winter. If so I will get in touch.

I'm enclosing a review I wrote of a book concerning Dutch unemployment. Unfortunately, since the book was published + my review written, the welfare state has been further eroded. I would be curious to know if anything of the autonomous culture of the unemployed as mentioned here still exists.

Best wishes,

Curtis Price  
Baltimore MD 21202

USA 10/1/97



# BOOK REVIEW

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"CULTURES OF UNEMPLOYMENT: A COMPARATIVE LOOK AT LONG-TERM UNEMPLOYMENT AND URBAN POVERTY" by Godfried Engbersen, Kees Schuyt, Jaap Timmer and Frans Van Waarden (Westview Press, 1993)

Written by four Dutch social scientists, "Cultures of Unemployment", - a study of long-term urban poverty in the Netherlands - is one of an expanding number of recent books documenting the explosive growth of a permanently marginalized underclass in the very heart of post-prosperity Western capitalism. The growth of this urban subproletariat has been sustained by both systemic factors (structural unemployment, technological displacement and the downsizing of overall employment levels) as well as by attacks on the welfare state which have spanned the political spectrum of governments in power, ranging from social democrats in Sweden to Thatcherite England. By contrasting a country (the Netherlands) with a relatively highly developed and generous welfare state apparatus with the stingy and punitive benefit levels of the United States, both expected and unexpected dissimilarities and commonalities emerge. A particular strength of "Cultures of Unemployment" (and a theme which consistently runs as an undercurrent throughout the book) is that the voices of Dutch welfare recipients and the tactics they use both in acquiescing to and resisting the effects of exclusion and dependence on the State surface, a result of the extensive oral surveys that form the core material around which the book is organized.

Based on an analysis of various countries' existing welfare systems, the authors outline three theoretical models of the welfare state in the opening chapters. The first - the liberal model - they maintain holds that the capitalist free market is central and the state should only reluctantly intervene when the market clearly fails. As a result, benefits in countries falling into this pattern, such as the U.S., tend to be low, of short-term duration, use means-testing and other exclusionary criteria to limit applicants and have negligible goals of redistributing wealth. In the second model, the conservative-corporatist, the obsession with the free market is downplayed in favor of a national welfare policy shoring up intermediate institutions such as the church, family, and private associations. Only when civil society falls short does the state step in. Although more extensive than the Liberal model, benefits under this pattern retain and reinforce existing status and class differentials. Benefits financed through wage deductions, are



dispensed through networks of church groups and other non-governmental charities. In contrast, the final model discussed, the Social-Democratic model, developed in countries with a strong labor movement. Neither market nor civil society is explicitly privileged in favor of granting all citizens specific social rights to entitlements on an individual basis. Curiously, the authors seem to be unaware of Piven and Cloward's analysis (1), based on the U.S., of welfare levels as the subsequent outcome of periodic upsurges of class conflict, protest and insubordination ( or their absence ) and class struggle as a factor in determining the evolution of the welfare state

Using their models, the Dutch welfare state is described by the authors as a compromise/amalgam of all three models, an outcome of the 'pillarization' of Dutch politics, where contending groups were forced to strike a balance. Dutch governments have thus ruled as a coalition of minority interest groups (pillars) separately propping up the state. As a result, a hybrid welfare policy evolved with no uniform and over-riding policy objectives.

Considering the current abysmal and reactionary political debate in the United States around welfare 'reform', several aspects of the Dutch welfare state from a U.S. perspective are truly heretical. Since the 1800's, a staggering 25% of the Dutch population has been dependent on one form of welfare or another. As much as individual capitalists may grumble over the high levels of taxation needed to support it, the welfare state has been remarkably stabilizing for the long range interests of Dutch capitalism; a point lost in countries where both the traditional left and right, from different vantage points, present the welfare state as encroaching on capitalist prerogatives. For example. a generous welfare policy, by offering incentives for potentially unproductive workers to opt out of the workforce, has increased overall productivity, placing the Dutch economy among the world's five most productive. Furthermore, the combined effects of high taxation and labor costs, far from restraining 'competitiveness', has instead acted as a stimulus in forcing Dutch capitalists to innovate and stay competitive in the world market.



But since the seventies, as a result of the world economic crisis, long-term structural unemployment in the Netherlands has expanded spectacularly, particularly in older manufacturing cities like Rotterdam where in 15 years, nearly 100,000 jobs evaporated, driving the unemployment rate up to 22%. Just as in the U.S., this new poverty has disproportionately gripped unskilled male workers and ethnic minorities. It is here that the authors examine through extensive in-depth interviews how the long term unemployed urban poor cope with their marginalization and decommmodification and the everyday survival strategies they adapt.

Not surprisingly, long-term unemployment has a conservatizing and atomizing effect, even in a relatively generous welfare state such as the Netherlands ( 2 ), where receiving benefits carries little of the stigma it does elsewhere. Despite this lack of stigma, people still predictably blame themselves for their predicament and experience various degrees of social isolation. They withdraw from friends and family and drop other social ties because they don't have the money and resources to maintain these ties. Others cope by working in the informal economy to supplement their income or adapt a rational, calculating behavior toward the welfare system, seeking to maximize benefits by finding ways to circumvent the often conflicting rules of the various bureaucracies administering the system. But unlike the U.S., another type of recipient emerges which the authors label as representing an "autonomous." culture of unemployment and it is here that some of the most interesting material lies.

According to the researchers, who correctly note that this sub-group has rarely been identified, let alone examined in other international literature on underclass formation and welfare dependency, the "autonomous" view welfare as a basic right and as a prerequisite for pursuing an independent life. Very few of them expressed feelings of boredom or problems with having too much free time on their hands. They avoid all but the most minimum contact with welfare bureaucracies and reject the idea that a job was an over-riding goal in their lives, preferring instead to devote their time to personal projects (study, volunteer work, a hobby). They spurned participation in job training schemes and unlike the "entrepreneurial" types repudiated right-wing world views that affix self-blame and guilt. As one "autonomous" respondent puts it:



"With all the things I am able to do now, I feel much better than I ever did in any of those jobs I had. There is never a dull moment. Lately I have even started to think: would I actually have time for a job? (39 year-old man, single, three years unemployed) (p. 175)

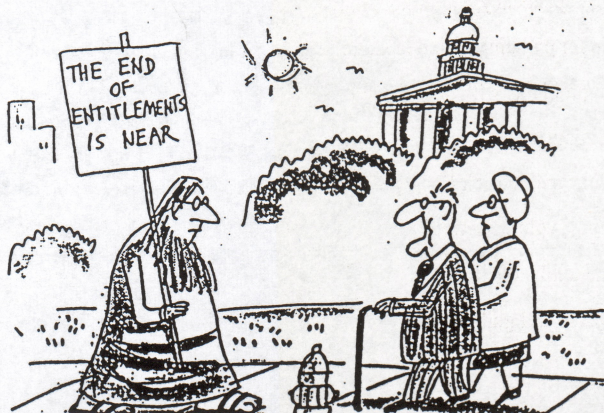
Clearly as the study notes, the "autonomous" jobless in the Netherlands are a specific product of a welfare state able to extend a relatively high level of benefits coupled with a lack of a concerted labor market policy designed to pressure recipients to re-enter the work force. As benefits are whittled away and restrictions increased even in formerly liberal welfare systems such as the Dutch - a process well underway since this study was undertaken and showing no signs of abating as European states cave into the American model - the "autonomous" jobless may sadly very well become an endangered species in the absence of a collective movement demanding a minimum basic income not tied to work..

### NOTES

(1) In "Poor People's Movements" by Frances Fox Piven and Richard A. Cloward, Pantheon Books 1977.

(2) In 1988, basic Dutch welfare for single people amounted to \$616 dollars per month. Furthermore, beneficiaries were entitled to a whole range of other social benefits such as public housing and health care. Many beneficiaries received much more than this basic social minimum if they had worked, depending on a rather complicated calculation which could deliver up to 70% of their wages for periods ranging from months to years. Unlike public assistance recipients in the U.S., Dutch recipients have access to bank credit and are eligible for 2 weeks extra income once a year for vacations.

Curtis Price lives in Baltimore where he edits "Collective Action Notes".





# A TRIP THROUGH THE WORLD OF DUTCH LIBERALISM

recently I -as the secretary of GPV-Amsterdam- received your brainchild, the Amsterdam Chronicle, issue no. 3. At first glance I liked the magazine more than any average. Especially the manifesto-like appearance and the overall tone of unconditional tolerance is worth a compliment. However, I sensed a certain kind of ambivalence in your argument. For I'm not sure if the GPV party-program agrees with me on the whole, I'd like you to take notice of the personal title this is written by.

Taking in account the admiration you show for the *Philosophes* of the French Enlightenment, in the articles *Rich Eat Poor* and *Coffeshop Culture* ('...Key West may be one of the most egalitarian places in our galaxy. The spirit of the Enlightenment *Philosophes* may have been vacationing in Key West; we wondered where it was.'), I'd like to invite you for a trip to the world of liberalism. Our world as we know it, that is.

Many people tie the ideas of the *Philosophes* to their own. Like you wrote, the Enlightenment inspired even Karl Marx. As you will therefore probably know, one of the most important influences on Dutch society has been the Enlightenment. Our country has always been a hospitable country; partially based on rights of freedom, partially based on a tradition of 'warrior-trading' (because of that, through the ages many foreigners were seen here). The warfare-trading system is often ascribed to calvinism: in the name of God the Dutch conquered and exploited so-called primitive cultures and their countries. Although the former in many cases isn't true (for the Dutch traders were the only ones who managed to make deals with the foreign emperors, e.g. in Japan, under the device 'voor ons de vrijheid, tegen anderen het monopolie'), the latter does testify of a typical hypocrisy.

The wealth this hypocrisy generated, however, has not only contributed to the fall of protestantism -as Max Weber's famous thesis states. It has also resulted in the rise of rationalism in the era we call Enlightenment. This rationalism meant the basis for a new polity: society should be based on the principle of equality, in which the state closes a contract with it's citizens. A contract which may be broken whenever the state doesn't honour it's obligations (the social contract). Like practically all western countries Holland also adopted this way of governing. On the long term this meant absolute freedom. Everybody is free to choose, to act, to do or don't. The state no longer had the right to interfere, in case it already felt like interfering. We all should tolerate each other, being all equal. It also meant the beginning of the loss of God and the belief in reason. It meant *laissez-faire* liberalism.

Back to the Amsterdam Chronicle. Page 4: 'Rousseau claimed governments are established by



the rich to rob from the poor'. (Perhaps it is for this abuse that he wrote his world famous 'On the Social Contract'.) Page 5: (in summary) rich Dutchmen refuse to pay their share of the welfare-state provisions. By doing so, rich Dutchmen are stealing *my* money. Page 7: 'government is not needed'. Those and other slogans I read, all more or less based on the spirit of the Enlightenment, the ideas of *liberté, égalité* and *fraternité*. True, these ideas are noble. But *noblesse oblige*; when taken in their full consequence, freedom, equality and fraternity must lead to the perfect society. This is the dream of the Enlightenment, shown in Thomas More's 'Utopia' or Hobbes' 'Leviathan'. No-one is as naive as to say this perfect society can be reached. (Not since we abandoned paradise out of our consciousness.) Here in Holland, people like Grotius and Thorbecke later on took these ideals in their full consequence, and it showed that the closest we can get is liberalism. And we've all seen where that has taken us. We now live in a society 'after virtue', where ethics have become taboo. And as for rich stealing from the poor: first of all such wronged childishness does not fit the true anarchist (for government was not needed...), second: if you had the chance wouldn't you pay less taxes? third: isn't the place where Social Darwinism and Enlightenment meet called liberalism? Where the fittest survive, I mean. And last but not least: to plead for a minimal state is an extremely liberal point of view (see R. Nozick, *Anarchy, State and Utopia*, 1974).

The true dilemma and the solution lie somewhere else. As the contemporary Dutch philosopher René Boomkens<sup>1</sup> has stated, liberalism fails to avert violence from society. An example can be found in the Amsterdam Chronicle no.4 -as I have understood from the page 'text issue' in no.3- where you discuss the role of the police in Dutch society. According to Boomkens the liberal dogma of the state's violence-monopoly -to use violence on behalf of everyone in an exceptional case- is not without question. The term 'exceptional case' is rather extensible. Another way in which liberalism fails to abandon violence, is what Boomkens calls the 'naturalization' of social-economical violence: behind the mask of equality of citizenship lies a reality which shows enormous differences between individuals. I quote: 'for some groups in society the liberalism of free trade is merely a war of all against all, a war of which the consequences sometimes are hard to discern from those of real, physical violence. The 'naturalization' of the sometimes crushing effects of the 'laws' of the worldmarket on the lives of many, places those effects beyond the order of human intervention, beyond the order of liberal politics.' (page 17, translation by me). The third way in which liberalism fails to avoid violence is by criminalizing or privatizing the violence citizens use against each other. This is where the image appears clearly onto our retinas: on legal grounds, violence does not exist in our society.

Liberalism has always needed this distinction of *de jure* and *de facto*, because of the earlier mentioned impossibility to reach the ideal. Together with the Marx van Sint Aldegonde Stichting (the scientific bureau of the RPF), the Groen van Prinsterer Stichting (the scientific bureau of the GPV) has published the brochure *Gelukkig is het land*<sup>2</sup> in 1996, in which the shortcomings of the Enlightenment-society are being outlined. The authors write as follows: 'That answer (...) can no longer be given by the thoughts of the Enlightenment or by the more liberally/social-democratically/pragmatically elaborated political aims. The -by the 'enlightened' 19th-century liberalism- constituted democracy excluded all belief and sense by casting it to the private sphere before carefully separating it from the



public sphere. From then on everything was to be expected from the 'neutral' operation of the constitution. (...) Although many have pointed out the dangers of a 'neutral' government, insufficient attention has been given to the maintenance of and care for a joining common conviction.' (page 20, translation by me). As you see, not only was violence excluded from the legal domain of society, religion was too. This is meant by the word 'neutral'. A government which excludes all delicate matters as well as all ideology out of their sphere of influence, creates an indifferent people. Why speak out your wishes, ideals and hopes if no-one is ever going to listen? Although this does not mean that no government is needed, this makes your statements more comprehensible.

In your Chronicle, you testify of a rare kind of sensibility for justice. It is true that racism and intolerance are spreading. It is also true that in some cases 'Dutch tolerance' is merely indifference. But it is not only the governments policy that causes this. You too are guilty, because we all are. In my opinion, a -what you probably will call- pragmatic attitude is the one factor that has led us here. By standing up and protesting only when your interests are damaged or your concerns are in danger, we all become individualistic. This is a main feature of today's society. Hermine Landvreugd, a Dutch author once has said: 'There no longer are co-ordinated ideas with which you can legitimate your acts. People of my generation ('Generation X', B.G.) are very pragmatic, they think: what's in it for me? Still, there's no such thing as social disinterest. As soon as it touches them personally, you could get them out of their seats.' (translation by me). Although covered with a thin layer of Romanticism, I read this sort of social involvement in your magazine as well: just at the moment it's gonna cost me a guildier, I'll start screaming. For instance: wealth cannot be tolerated! (Could it be they've got more money than you?) Marijuana smokers must be tolerated! (Could it be you belong to this group?) The government must do something about tax evasion! (Could it be you simply don't have the means to do the same thing?) The city of Amsterdam should do something about malicious shop-keepers! (Could it be your friends once are denied access?) And so on.

Trying to legitimate this specific form of involvement by retrospectively tying only the noble ideas of the Enlightenment to yours, is of no use at all. Such a way of thinking strongly resembles your remote control: just watch as long as the program pleases you, but zap the channel when the disadvantages show up. True solutions don't close their eyes for problems, but rather try to solve them. Some might call this conservative or *passé* in the 'end of ideology'-era. My answer to that remark is: why not shift the helm instead of going with the flow? I prefer ideology to provisionally repairing every ethical or practical void with a solution which only favours myself. Because confronted with a void, we are always intended to think egocentric.

Finally, has the Enlightenment failed totally? Of course not. The strong belief in reason which took a high flight during this era has resulted in a trustworthy science, in which empirism -believe in what you see- has become the one most important factor. And the belief in reason was responsible for profound methods of induction and deduction. But throwing away religion and ideology first and giving the *Utopia* in return has been of no use at all.

Bob Groen,  
student Social Sciences at Utrecht University.

P.S. I'd love to become member of the CCU.

Amsterdam, 16th of march

1. René Boomkens, *De Angstmachine; over geweld in films, literatuur en popmuziek*. 1996 Amsterdam: De Balie. Pages 15-20.

2. R. Kuiper & A.J. Verbrugh, *Gelukkig Is Het Land; naar een gemotiveerde samenleving*. 1996 Barneveld: De Vuurbaak.



# HOLLAND, MICHIGAN U.S.A.

## DISCUSSION BULLETIN

P.O. Box, 1564, Grand Rapids, MI 49501

March 23, 1997

Grace and Mike Hogan  
Kanaalstr. 66 Huis  
1054 XK Amsterdam  
Netherlands

Dear Grace and Mike,

Thanks for your letter, *The Amsterdam News*, your sub, and the donation. DBs 80 and 81 are enclosed.

My brother's term is "clatterheels;" I forgot to cross the Ts. It relates to wooden shoes. He and I were born and raised in Holland, Michigan. Neither of our folks were Dutch, but we were raised in this environment, the basic ingredient of which was Dutch Calvinism of the sternest, most puritanical sort. We lived in a community about two miles north of Holland in which only four of about 100 families were "yankee." The saving quality was that the later migration--the earlier began in the 1840s--around the turn of the century and later were not calvinist farmers but industrial workers, many of them from Hengelo and Enschede in Overijssel. They were all socialists of the Norman Thomas persuasion, so I knew about something called socialism earlier than many Americans. But nearly all of our schoolmates crossed the schoolyard to the Christian Reformed Church after school on Wednesday to go to catechism--"catechize," as they called it.

All of West Michigan is infested with Hollanders, especially Grand Rapids, the seat of the CRC and home of Calvin College and seminary. Clatterheels is just one expression of ethnic humor one hears around here. Incidentally my wife is Dutch; in fact my mother-in-law couldn't--or wouldn't--speak English. Frieda was the youngest of the children, three of whom were born in the old country, Provincie Groningen, where her father had been a farm laborer.

I hope you enjoy future issues of the DB. I also wanted to tell you of a Dutch publication with which we exchange, *Daad en Gedachte: Orgaan Gewijd aan de Problemen van de Zelfstandige Arbeidersstrijd*, (Schouw 48-11, 8232 BD Lelystad, Netherlands). It is the remnant in the Netherlands of a anti-Leninist communist movement in the Netherlands that included Pannekoek, Gorter, and others. In left terminology it is "council communist."

I'm delighted that DB's method of publishing will be useful to you. I find *Amsterdam News* interesting mainly because of the contrast with impression of the Old Country held by my in-laws. I can't wait to put it in their hands, including those of some of Frieda's cousins in Groningen who visit here from time to time. Please send me any further issues with a political cast. Perhaps we can work out an exchange system for such issues.

All the best,





# Reviews

## FLIPSIDE

### AMSTERDAM NEWS

#2, \$3 US PPD, \$-20-R

(Kanaalstraat 66-huis, 1054 XK - Amsterdam, The Netherlands)

If you're thinking of visiting Amsterdam, this'll be handy to read before you go. Explores all sorts of handy subjects for visiting and expatriating yourself there... Housing, Making money, transportation, health, restaurant/coffee shops, prostitution, literature and more. Even if you're not planning on going there it's a good read and educational. -AAR/Vark



### AMSTERDAM CHRONICLE - Vol. 1 No. 3, \$5.00, 20

pages: Political 'zine out of The Netherlands which covers immigration, the economy, racism, and other topics. The editors actually did some reviews of beaches in Florida. I'm not really into political 'zines myself. The folks at Maximum Rock-n-Roll would get drool stains all over this one though. (Amsterdam Chronicle, Kanaalstraat 66-huis, 1054 XK Amsterdam, The Netherlands)

## Amusing Yourself to Death

Amsterdam Chronicle

Vol. 1, No. 3. March '97. If you're expecting something like *High Times*, you probably won't like this zine because the authors don't care for *High Times* or its yearly Cannabis Cup competition. This zine is more intellectually and politically oriented. It quickly becomes apparent that Grace and Mike Hogan really dislike the Dutch bureaucracy. One article states, "Attacking immigrants to Holland is a way to become a future Prime Minister, but it may not be the best public policy for the long term interests of Dutch society, culture and commerce." Another says, "Turn your backs on governments whose bureaucrats support other bureaucrats called art teachers, critics, scouts and mentor mavens." There is an examination of Coffeshop Culture which criticizes the coffeshop owner-drug dealer's "exalted status." There were some positive comments; Grace and Mike liked Miami Beach and Key West. On a personal note, I had a great time when I visited Amsterdam during the summer of '95 (Space Cakes!), but I was only a tourist. The *Amsterdam Chronicle* does the important job of calling attention to what's wrong in Holland. I've got to support a zine that advertises free membership in the Cannabis Consumers Union whose motto is "Cut the bullshit and cut the price."

[DL] [\$5 / 5.5 x 8.5 / 18 pgs / 6-issue sub \$25]

Grace & Mike Hogan  
Kanaalstraat 66-huis  
1054 XK Amsterdam  
The Netherlands

## MAXIMUMROCKNROLL

### AMSTERDAM CHRONICLE Vol 1 # 3 / \$5

6 x 8 1/2 - copied - 20 pgs

This goes to prove that it's not just our USA that's all fucked up. This issue attacks the government on restricted immigration, the growing division between the rich and poor, and the persecution of cannabis consumers. Does this look familiar? The editors are pissed off and I like that. I also like the format. Although sparse, it's a nice change from what I usually see and focuses all the attention on the articles. (TX)

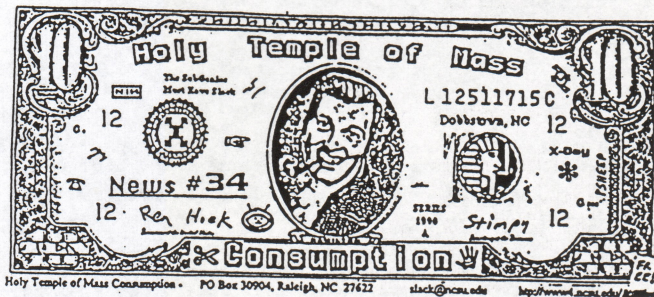
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## MAXIMUMROCKNROLL

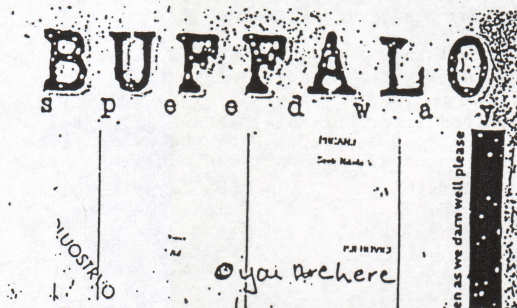


# Reviews

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Amsterdam Chronicle - Vol. 1 #3 - A look inside Amsterdam, written by expatriate Americans who have been there for several years. Many people visit the Netherlands because of their tolerance and enlightened views of personal responsibility, allowing "coffeeshouses" where you can freely buy and smoke marijuana, legalized prostitution, etc. But, for those who see real underside of it, all isn't exactly the way the tourist guides claim. Despite their allegedly tolerant attitudes, this book exposes hostility toward immigrants that's driving people out and away. Even the coffee houses themselves often treat their customers like dirt, as detailed in several incidents involving the "best", according to High Times. In all, this is a hard look inside the Dutch culture, which isn't available anywhere else. Read this before you travel. US \$5, 6 issues \$25 Grace & Michael Hogan, Kanaalstraat 66-Huis, 1054 XK Amsterdam, The Netherlands



• Amsterdam Chronicle, produced by two expatriate Americans living in the city we all love to hate, is a critical examination of social issues faced by the city, plus other stuff. A discussion of the city fathers' instructions to drug dealers to not sell to people who appear to be mentally ill is poignant and provoking. This is a GREAT zine- very intelligent. I love it! Send your own zine or \$5 to Grace and Michael Hogan, Kanaalstraat 66-huis, 1054 XK Amsterdam, The Netherlands.



# CANNABIS CONSUMERS UNION

KANAALSTRAAT 66-HUIS, 1054 XK AMSTERDAM, TEL. NO. (20) 612 4077

If you smoke cannabis, you are a member of the Cannabis Consumers Union (CCU) - ipso facto, bingo bango. There is no membership fee. Your cooperation and assistance will allow solidarity to succeed:

- Petition the City of Amsterdam to validate the weights and measures used by coffeeshops. Write to:

Burgermeester Patijn  
Mayor of Amsterdam, Stadhuis  
Amstel 1  
1011 PN A'dam

to demand the same protection enjoyed by consumers of everything from nuts and bolts to meat and poultry.

The CCU will do this until the City of Amsterdam is prepared to step up to its responsibility. Please weigh your cannabis purchase prior to consumption. Please report any short weight to the Burgermeester, the CCU, and the owner of the coffeeshop concerned. You may find the name and address of the owner of any coffeeshop by calling the Kamer van Koophandel at:

Tel. No. 06 - 350 300 20

- Please report to the CCU on any weed smoked at any shop in Holland. We are all interested to know of shops that sell cannabis which may have been tainted or laced with another substance (speed?). Beware of unusual physical reactions not normally associated with grass.
- Please report any instances where you believe an inferior grade of cannabis has been substituted for a superior smoke. For example, a fl.6,00 or 7,00 a gram Columbian may be substituted for an fl.11,00 a gram Thai weed. The CCU has seen it done. We have also seen boren weed substituted for Cannabis Cup Winners.
- Please report impolite behavior on the part of coffeeshop owners or operators. Repeated reports of arrogant gang behavior will require the CCU to picket the shop to urge civility upon the owners and managers.
- The CCU operates much as any other union. The CCU tries to get the best deal for its members.
- The CCU does not take a position on the legalization issue. Nor, do we seek to change the status quo.  
However, the CCU views coffeeshops as an extremely costly method of distributing marijuana. Why must the cannabis consumer pay twice the wholesale price by paying for the following overhead costs?
  - Ugly interiors
  - Loud lousy music
  - Gambling machines
  - Television sets
  - Workers with attitude
  - Light
  - Heat
  - Rent
  - Insurance
  - Interest on loans
- The CCU says, "CUT THE BULLSHIT AND CUT THE PRICE". Instead of a new air conditioning system, paint job, wrought iron grill work or fancy lights - the CCU would prefer a lower price to the cannabis consumer.
- Contrary to popular public relations, coffeeshops do attract users of hard drugs: speed freaks who use heroin to come down, amphetamine inhalers, opium peddlers, etc. Please report coffeeshops where one encounters hard drug users and peddlers to the Burgermeester, the CCU and to the owner of the coffeeshop.

Your help is appreciated. Solidarity is Forever.



# From the Editor

Dear Friends, Readers, Supporters, Subscribers, Punks, Publishers, Colleagues and Distributors:

The new fourth issue of the Amsterdam Chronicle is now available for your consideration and possible review. The Amsterdam Chronicle is 60 pages of heavy-duty industrial strength information guaranteed to inform and alarm you.

The Amsterdam Chronicle would make an ideal holiday gift for those special people you may wish to inform and alarm.

READERS who have supported us in the past are invited to send us a small portion of your hard-earned entertainment budget. SUBSCRIBERS are always welcome. Please send us \$5.00 for one issue or \$25.00 for a 6-issue subscription (cash is preferred, but checks are okay too. Please make checks or money orders, payable to Grace Hogan).

PUNKS of a political persuasion are urged to trade a submission for a subscription to the A'dam Chronicle. You will receive your subscription upon receipt of your essay or story.

PUBLISHERS are invited to send us your zine or publication by lower-cost surface mail. In return, we will send you the fourth issue of the A'dam Chronicle, plus \$1.00 to defray your cost of international postage. In future issues, we hope to spend time reviewing the many fine do-it-yourself (DIY) publications we have received this year.

Check out the Amsterdam Chronicle soon.

Live and Be Well,

Grace and Mike Hogan  
Publishers and Editors of  
the Amsterdam Chronicle

Kanaalstraat 66-huis  
1054 XK Amsterdam  
The Netherlands

Telephone Number: (31)(20) 612-4077



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# AMSTERDAM CHRONICLE

Kanaalstraat 66-huis

1054 XK Amsterdam

The Netherlands

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ISSUE 2.....\$3.00/f5,00

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- MARIJUANA MILLIONAIRE, BEN BROUWERS, calls cannabis consumers, "CHILDREN", the day of the Cannabis Cup - NOV. 27, 1996. See page 2 for details of the interview.
- DE BAMPERSING, winner of the 1996 Cannabis Cup for Best Coffeeshop, is a HAVEN FOR HARD DRUGS: XTC, SPEED, OPIUM, ETC. Paul Wilhelm, owner of De Bampersing, interviewed on page 3.



### POLICE RAID DISCO .....PAGE 4

- Amsterdam's Amphetamine Dancers were disappointed by the closure of the RALLEN, a small disco popular among foreigners who believe dancing is the point. Disco owners tell the court: "I KNOW NOTHING."



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# AMSTERDAM CHRONICLE

Kanaalstraat 66-huis

1054 XK Amsterdam

The Netherlands

1 December 1997

Re: HIGH TIMES 10th Annual  
Cannabis Cup in A'dam

Dear Readers:

During the week of Cannabis Cup events sponsored by HIGH TIMES in Amsterdam (November 22-28), your correspondents from the Amsterdam Chronicle covered key events like "stink on shit".

We walked the street, parading by throngs of people, hoping to entice a buyer or two for our wares. As prostitutes, we are happy when paid - and many persons did so, including celebrity guests attending the Cannabis Cup. Paul Krassner of THE REALIST (and a contributor to HIGH TIMES) paid for his copy with a US\$5.00 bill. In a world of "busy-back sooners," he took time to wish the Amsterdam Chronicle well, as did, Al Goldstein of PENTHOUSE and Roger Stephens of BEAT, the international music magazine. These gentlemen were class acts; they did not ask for or expect a discount as did other members of the press.

As people came and went from the Cannabis Cup venues, some took the time to offer good cheer and moral support. There were those who did not buy, yet contributed money to the support of the Amsterdam Chronicle. One gentleman said he disagreed with our point-of-view (p.o.v.) as he paid for his copy of the Amsterdam Chronicle (AC); but, he was going to give the AC a fair shake by reading it for himself. In the end, we were pleased to announce that the AC was "sold out" to cheers from our well-wishers.

Cannabis Cup week for us at the AC, has had the feel of a Frank Capra movie; the experience exceeded our wildest expectations. Will people buy the AC, an unknown product? Will they read the AC? We've been told by the experts that our brainchild, is ugly and morbid; the AC is offensive to certain sensibilities.

The AC took its show on the road during Cannabis Cup week. As we stood in the cold, people who purchased the AC, took the time to give us invaluable feedback - it warmed the cockles of the heart to experience what John Dos Passos wrote, "But mostly U.S.A. is the speech of the people." From coast-to-coast, and every state in between, we had the privilege of hearing the p.o.v. of our fellow "YANX".

Perhaps the greatest compliment paid to the AC, came from a gentleman who hails from Edmond, Oklahoma. "This rules," he said while holding up his copy of the AC on his way out one evening. His many questions regarding the money from coffeeshop capital-



ism, and his questions about the profits from the trade in "white slavery," were provoking food for thought.

Its a rare opportunity indeed to meet and speak with readers of the AC. Who said people don't read anymore? The AC got overnight feedback right on the spot. In addition to meeting new readers, the AC was able to meet a few of its subscribers, as well as, shake the hand of publishers from the 'zine world with whom the AC has been corresponding. The AC extends a special thank you to THE BASTARD and his associates for their courtesy.

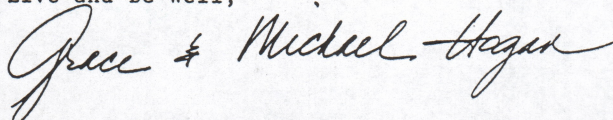
The Amsterdam Chronicle was a project no one thought would get off the ground; it was designed to satisfy our home-style sense of honesty. Cannabis Cup week was a chance for the AC to survey the market; much to our pleasure, we found the AC could hold its own in competing for a slice of the entertainment budget for sex-drugs-rock 'n roll.

Thanks to the encouragement and support from the AC's readership, issue no. 5 of the AC is being developed, with the feedback we were lucky to receive. Your correspondents will step up to some of your questions and more in our next issue of the AC, "SEX FOR THE SUCCESSFUL".

Belly up to the bar, ladies and gentlemen, as we enter the belly of the beast.

Till next time -

Live and Be Well,

A handwritten signature in cursive script that reads "Grace & Michael Hogan". The signature is written in dark ink and is positioned above the printed names of the editors.

Grace and Michael Hogan  
editors and publishers of  
the Amsterdam Chronicle

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# AMSTERDAM CHRONICLE

Kanaalstraat 66-huis

1054 XX Amsterdam

The Netherlands

\*\*\*\*\* PRESS RELEASE \*\*\*\*\*

AMSTERDAM, 1 December 1997:

Y A N X  
N O  
T H A N X ,

said the sign in the window of a popular T-shirt emporium on the Damstraat, a busy street frequented by tourists, right off the Dam Square. A store representative was asked about the sign - what did it mean?

She explained "YANX" - 'Yankees' - are unwelcomed in the establishment. Though "YANX" are cut from the same fabric as the Dutch (Dutchmen in colonial America were called "Yankees" by their English cousins; the name 'John' in Dutch is 'Jan,' which is pronounced 'Yan'), "YANX" are no more welcome than Turks or Moroccans in the Netherlands by Dutch society.

Racism in Dutch society, as exhibited by the sign in the window, contradicts the idealized image of a pluralistic society in post-modern Holland. Little else is known about Dutch society and the Netherlands outside of the image contrived by the hyperbole of public relations.

At first glance, the Kingdom of the Netherlands appears to be "the best of all possible worlds" (Voltaire); but, echoes of "Ein Reich, Ein Volk, Ein Führer" resound in the "Eenheid" of post-modern Dutch society and its institutions.

Our brainchild, the Amsterdam Chronicle, was hatched after seven years of studying Dutch society and the history of the Netherlands. The Amsterdam Chronicle (AC) evolved as we examined the premises on which the reputation of Dutch society is based.

The AC is an independent study of the Netherlands, which provides a macrocosmic look at the liberal democracy presented as a model for emulation. As the pioneers of what is now known as "globalisation," Dutch society offers us an insight to the events which shaped the history of the world. The consequences of "globalisation" (i.e. EMU) on Dutch society, are hidden from the eye of the global village; but, the AC will take you behind-the-scene, where the Other Holland lives in quiet desperation.

Why bother reading about Dutch society and the Netherlands in a paper written by two unknown writers? Main-stream media

Dear Dan: You are the best. Keep it high and tight.  
Gael & Mike Hogan



disseminates "positive" information about life in the Netherlands. Most folks would accept the surface value of a political science professor as fact without questioning his knowledge. We heard a professor interviewed on a NYC-radio show say Holland was "the most democratic country in Europe" in response to a phone query.

We, at the AC, beg to differ with the experts and our colleagues in media. The role of the Netherlands in world affairs, great and small, requires us all to know a little something about this tiny country. Honesty requires us to look at the Other Holland, as we have looked the Other America and elsewhere.

The Netherlands is an ally and business partner of many nations. Although Dutch society welcomes foreign capital investment, people are a different matter. "YANX," as well other folks, would do well to know with whom their country is doing business. Visitors to Amsterdam sometimes consider making an investment of time and money in the Netherlands.

The AC gives its readers a slant unavailable elsewhere - we give you a no-frills perspective on the Netherlands in post-modernity. Public relation myths and illusions are stripped down to the bare bones as the AC explores the making of a one-dimensional society.

In the past, "YANX" bailed out Europe with blood and guts in the two World Wars; "YANX" can be expected to be called on again by Europe. There are many preconceptions about Dutch society and the Netherlands, such as the respect for human rights. However, Freedom of Speech is a criminal activity as the Dutch authorities demonstrated this past June at the Euro Summit in Amsterdam. "YANX" owe it to themselves to know this is what they have been paying to defend, as "YANX" have had to make ends meet without any help in sight. Previous generations of "YANX" have paid with their lives.

"YANX" spending their hard-earned entertainment budget in Amsterdam this week of the Cannabis Cup event, should be forewarned about the zeitgeist of Dutch society, which stereotypes cannabis connoisseurs as "drug tourists" and "a nuisance".

The AC tackles one of Holland's most valued totems - its "pragmatic" drug policy. In a 22-page analysis, the AC looks at the official bull-shit and strips it down to the heart of the matter. Facism is one of those words which seems to cause polite company great discomfort; but, no amount of sugar can change the truth. If it looks like a duck, quacks like a duck, walks like a duck - it's a duck.

For an alternative point-of-view on the Netherlands and life in Amsterdam, check out the AC; it's the only independent English-language paper offering its readers a critical analysis of Dutch society and its institutions.

Live and Be Well,

*Grace and Michael Hogan*  
Grace & Michael Hogan